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Government of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHAEOLOGICAL  
DEPARTMENT

FOR THE YEAR 1944

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# ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

## PART I—ADMINISTRATIVE

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological Researches in Mysore in addition to his duties as Professor of History in the University. In continuation of the

### Staff.

period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944. During the period of his absence from the headquarters, Mr. L. Narasimhachar, M.A., Assistant to the Director, was in charge of the duties of the office. Mr. M. Scshadri, M.A., Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up.

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the

### Tours: Exploration.

ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nanjangūd and Belgoḷa for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalur, Kaḍūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood.

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūṭa period were discovered in Kaḍūr. In

### Architecture.

Belgoḷa the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvī temple near Balamuri are all beautiful and forceful and ascribable to the Chōḷa period.



Though no fieldwork in excavation was done during the year, the work of preparing the Chandravaḷḷi Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

#### **Excavation.**

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted.

#### **Conservation.**

In connection with conservation, the temple of Kīrtinārāyaṇa at Talkāḍ, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Raṅganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravaṇabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archaeological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Gaṅga king Śrīpuruṣa and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgoḷa is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Viṣṇuvardhana Hoysaḷa.

Eleven new coins were purchased during the year from the Director of Archaeology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravaḷḷi are being further classified and studied and the catalogue is being revised for publication.

#### **Numismatics.**

A Kannada manuscript relating to the history of Kempe Gauda II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

**Manuscripts.**

A set of copper plates relating to the history of the Gaṅgas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

**Museum.**

About twenty publications were added to the Office Library.

**Library.**

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government.

**Publications.**

Supplements to the Epigraphia Carnatica, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śraṇabelgoḷa were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr; a souvenir was issued commemorating the renovation work carried out at the temple.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied

**Other activities.**

Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Sammelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

**Finances.**

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

## PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

### KADUR DISTRICT.

#### Kadur.

#### ĀṆJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āṇjaneya temple standing on the northwest bank of the Sīṁrhoneḍa are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshṭra-kūṭa period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇeśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

#### Yellambalasi.

#### KĒŚAVA TEMPLE.

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakshmi-narasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr. Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs. 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzrai funds and the repairs to the temple may be undertaken.

The mukhamanṭapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942; but it is now pulled down by some of the villagers

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Gaṅga king Śrīpuruṣa is lying in a neglected state in a cocoanut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īśvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaraṅga of the Kēśava temple may be removed to a safe place in Kaḍūr or sent over to the Archæological Museum at Mysore.

### **Pattanagere.**

#### **LAKSHMINĀRĀYAṆA TEMPLE.**

The temple of Lakshminārāyaṇa is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

#### **NAGARĒŚVARA TEMPLE.**

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

### **Asandi.**

The conservation proposals in respect of the Gaṅgēśvara and Brahṁēśvara and Vīrabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Vīrabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūṭa period in front of the temple preserved in a better place.

---

## MYSORE DISTRICT.

### Suttur (Nanjangud Taluk).

#### NARĀYAṆASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

#### SŌMĒŚVARA TEMPLE.

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornat Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are imbedded in the compound wall and preserved.

### Nanjangud.

#### ŚRIKANṬHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

## MANDYA DISTRICT

### Seringapatam.

#### ŚRI RAṄGANĀTHA TEMPLE.

The Raṅganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archæology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. The receipt of the estimate is awaited.

### **Garbhagriha :**

1. The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ತಿರುಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts.

2. The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

### **Outer walls of the garbhagriha :**

3. The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

### **Tower of the garbhagriha :**

4. The stucco sculptures, etc., of the vināna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work; but the mortar to be used requires to be of a colour matching the surroundings.

### **Second outer pradakshina :**

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

### **Tower of the Mahadvāra :**

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc., may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the eaves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys.

Since forwarding the above conservation note, the tower of the Rāṅganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archæology at the outset and his countersignature obtained for the estimate for Rs. 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

#### **Talkad.**

#### **KĪRTINARĀYAṆA TEMPLE.**

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archæology for the estimate of repairs. But in the case of the Kīrtinārāyaṇa temple at Talkād, as in that of the Rāṅganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs. 2,000 including the construction of size stone walls, the removal of brickwall, re-roofing, etc., had been carried out without any intimation to the Archæological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

#### **Belgola.**

#### **JANĀRDANA TEMPLE.**

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Viṣṇuvarḍhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the



basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

### BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archæological Department at Mysore, for being restored.

### SRINIVĀSAKSHĒTRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected.

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## **HASSAN DISTRICT.**

### **Sravanabelgola.**

In connection with the repairs to the monuments at Śravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows :—

#### **GENERAL.**

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.
2. A large number of rest houses may be caused to be constructed.

#### **KALYANI.**

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters.
4. The gōpuras and maṇṭaps may be pointed with suitably coloured mortar

#### **DODDA BETTA.**

5. Provision of railings on both sides of the steps leading to the hill temple may be provided.
6. The inscription of Rangaiya at the back of the Brahmadēva shrine may be released to view.
7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash.
8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.
9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible.
10. The north and east faces of the platform of the Odegal Basti are out of plumb. They may be rebuilt with concrete filling.

11. The roof of the Brahmadēva pillar maṇṭapa may be reset. The lichen may be removed and the pillar cleaned.

12. One of the joints of the sixth gateway is out of plumb; the upper brick work may be removed and a separate light parapet put in.

13. For the irregularly settled flooring of the pradakṣhiṇa, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Maṇṭap may be rebuilt with the old materials.

16. The dressed stone pillars of the Guḷlakāyajji maṇṭap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17. The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18. An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

#### IMAGE OF GONATESVARA.

19. Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

#### CHIKKA BETTA.

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21. The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22. The brick tops of the Mahānavami maṇṭapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25. The load on the roof of the Chandraprabha basti may be lightened.

26. The floor of the pradakṣhiṇa in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27. The barred windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkaṇa at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmuṇḍarāya basti are peeling off. The navaraṅga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Maṇṭapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntīśvara basti requires to be replaced.

33. The damaged maṇṭapas near the dome may be removed.

### Belur.

#### CHENNAKĒŚAVA TEMPLE.

On the recommendation of the Archaeological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana maṇṭapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuḍa replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archaeological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archæology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishṇarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may  
**H. H. The Maharaja.** His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form. Only two major items of work now remain to be attended to: the mahādvāra and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachamarājendra Wadiyar Bahadur during December 1943.

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done.

**Commemoration.** The text of the inscription reads as follows :—

ನೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಬ ಚಂದ್ರ  
|| ಶ್ರೀ ||

ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |  
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯ್ಯಾಯಿಕಾಃ ||  
ಅರ್ಹನ್ನಿತ್ಯಥ ಚೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |  
ಸೂತ್ರಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತ್ರೈಲೋಕ್ಯನಾಥೋಹರಃ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

### ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಅತ್ರೇಯಸಗೋತ್ರ ಆತ್ಮಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ ಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇದೀಪ್ಯಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯುಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

## ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ.ಸಿ.ಎಸ್.ಐ., ಜಿ.ಬಿ.ಇ., ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾನಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆಲ್ಲಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಭಾವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ.ಸಿ.ಐ.ಇ., ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಭಾವರಾಜ್ಞಿ ಕೆಂಪುಚಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ಬಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

## ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್ರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೬ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ.

ಮದ್ಯಂತಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ |  
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಜ್ಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ||  
ಮದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |  
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

## Arsikere.

The Executive Engineer, Hassan Division, Hassan, reported that certain Virasaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc., could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Virasaiva Mandali at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested :--

1. Flat domes may be put in the navaraṅga.
2. One more light may be put upon the brackets of the south-east pillar of the navaraṅga for flood lighting the central ceiling.
3. All the casings may be coated with dark slate colour to match the neighbouring stones.
4. In the west square of the navaraṅga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
5. A flood light may be provided in the garbhagriha.
6. A wall plug may be put up in the west of the navaraṅga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
7. All the ugly structures in front of the Pañchāyatana shrines in the navaraṅga may be removed.
8. The insulating pipe connection may be carried under the eaves to be inconspicuous.
9. The Kalāśa lights are all rights', but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous.
10. The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
11. Though the light in the mukhamanṭapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

### **Repairs and Maintenance of Ancient Monuments.**

*[Based on the Reports of the Sub-Division Officers.]*

Reports of inspection of the ancient monuments made by the Revenue Sub-Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

#### HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēśava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tirupati Venkaṭaramaṇa temple at Arsikere and the Lakshmī-narasinha temple at Holenarasipur.

#### SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēśvara and Bhērūṇḍēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs. 1,880 has been sanctioned for effecting repairs to the Chandraśāla of Śrī Rāmēśvara temple at Keḷadi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keḷadi Mallikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Śivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

#### CHITALDRUG DISTRICT.

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.



The institutions inspected in the Davangere division are the following :—

1. Jain Basti, Heggere.
2. Īśvara temple, Ānekoṇḍa.
3. Hariharēśvara temple, Harihar.
4. Īśvara temple, Nandigūḍi.
5. Īśvara temple, Nanditāvare.

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz.*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśōka's inscriptions at Siddāpura, Brahmagiri and Jaṭiṅgi Rāmēśvara hills.

These monuments are reported to be in good condition.

#### TUMKUR DISTRICT.

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rihan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Ĵumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy.

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkaṭaramaṇa temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended.

The Mallēśvara temple at Miḍigēši is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkaṭaramaṇa temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgaśāla and pākaśāla are stated to be leaky and the outside maṇṭaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

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## PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

## MYSORE DISTRICT.

## Suttur.

(NANJANGUD TALUK.)

Suttūr is a village nine miles east of Nañjangūd on the banks of the Kapinī.

**Situation.**

It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyaṇasvāmi which appears to be part of an old agrahāra hailing from the Chōḷa times. The other temples are those of Suttūramma, Sōmēśvara, Virabhadra and Jina.

## NĀRĀYAṆASVĀMI TEMPLE.

The Nārāyaṇasvāmi temple has an image of Varadarāja which appears to hail from the Gaṅga times (pl. I, 1). It is four feet high and the

**Varadaraja.**

image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirīṭa with a flattish top and converging sides and has its hands thus: abhaya, simple chakra with a plain cross, śankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yajñōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōraṇa in spite of there being a background slab. (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysaḷa Narasimha (C. 1169 A.D.). The temple

**Description of temple.**

as it stands to-day is a minor structure of the Hoysaḷa times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaraṅga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

## SUTTŪRAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields stands a small temple with pillars of the Gaṅga times,

**A Ganga structure.**

containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaraṅga of

octagonal pillars is a Gaṇeśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of vīragals.

Close to the temple there is an interesting image of Bhairava with a dog or lion to right, a similar short-necked animal to left.

### SŌMEŚVARA TEMPLE.

The Sōmēśvara temple has been briefly described by Mr. R. Narasimhachar in the Mysore Archæological Report for 1918. It was a  
**General description.** Hoysaḷa trikūṭāchala facing east with the main structure of granite and the ornamentation and images of potstone. The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1).

In the west cell is the Sōmēśvara līṅga, a medium-sized one, belonging to the  
**Chola līṅga.** Chōḷa times and evidently set up by the Hoysaḷas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings.

The south cell contains a beautiful image of Śankara-Nārāyaṇa evidently of Hoysaḷa workmanship (Pl. I, 2). It is about five feet high  
**Sankara-Narayana.** with a tōraṇa of the same stone. It is on the right Śiva with jaṭā-makuṭa, triśūla and akshamāla, and on the left it is Viṣṇu with kirīṭa-makuṭa, chakra and śankha. Below is a pedestal with a bull and Garuḍa together.

In the north cell is a fine Saptamātrika set without Vīrabhadra and Gaṇapati. To its west is a figure of Chāmuṇḍā of Hoysaḷa workmanship (Pl. I, 4).

The navaraṅga pillars are of the round bell-shaped type, of granite and without  
**Navaraṅga mantapa.** polish.

On the Sōmēśvara navaraṅga doorway is a group of the Trimūrtis (Pl. II, 2) on one slab with Śiva in the middle.

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysaḷa period. Its Nandi was transferred to a small shrine to the east in the Unmattūr days. On the pillars of this shrine are two votive reliefs of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt.  
**Tower.** It is seen that the top was an ornate Hoysaḷa structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakshas and dancers under toraṇās.

The old sculptures have been imbedded in the compound wall and preserved.

**Old images.**

From the south clockwise, the chief of them are :—

Seated Brahma.

Śiva dancing as Jalandharahāri.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small liṅga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōḷa times as seen from the inscriptions).

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalaśa, damaruga and hand let loosely down).

Bhairava.

Dancing Śiva.

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara liṅga rebuilt out of old ornate materials.

**VIRABHADRA TEMPLE.**

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysaḷa workmanship. Its fine Virabhadra was removed

**Virabhadra and  
Parvati.**

from the north Sōmēśvara temple. The doorway appears to be Chōḷa (Pl. II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly.

**ŚRĪ VĪRASIMHĀSANA MĀṬHA.**

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastry in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A.D. and is thus an ancient institution. It claims to have about 40 branch Maṭhas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāṭhaśālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence.

## OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr. T. H. Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations and pieces of cannon in the enclosure of the Mysore Jail, a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Niḍugal and other *drugs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl. XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannaḍa inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft. on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure  $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$ . This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about  $7\frac{1}{2}'$  lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

## KOLAR GOLD FIELDS.

### Ancient Gold-extracting Implements from Kolar.

Mr. Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four

**Prehistoric anvils and mullers** 'mullers', enquiring how these were used by the ancient gold extractors and whether such specimens were met with in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them; while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No. 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No. 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr. Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No. 3396 on Plate 19, *ibid*, appears also to belong to the same class; but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr. Benn White has very kindly allowed the specimens to be retained in the office museum.

## KADUR DISTRICT.

### Kadur.

#### Ancient Images and Pillars near the Sinirhonda.

Just outside the fort wall of the older city of Kaḍūr and to the west of the railway line, there is a sinīr-hoṇḍa which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Īśvara and the other of Āñjanēya—both of which are structures of about the 17th century.

#### Sinir-honda.

Against the front wall of the Īśvara temple is set up a mutilated image of Gaṇeśa which is well-carved and belongs in all probability, to the Hoysala period (Pl. III, 1).

#### Hoysala Ganesa.

In the front verandah of the Āñjanēya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshṭrakūṭa period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purāṇic episodes as follows :—

#### Rashtrakuta pillars.

## I. First Pillar from the East.

EAST FACE:—

(Pl. V, 1).

1. *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2. *Second Panel from above*—Here are represented the Yamaḷārjunīya episode of Kṛishṇa's life (on the right) and Bakāsura-vadhā (on the left).

3. *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and ḍamaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4. *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE:—

1. *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2. *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Kṛishṇa and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Kṛishṇa as related in the Bhāgavata story.

3. *Third panel from above*—In the middle of this panel a liṅga is shown. Above the liṅga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4. A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

## II. Second Pillar from the East.

(Pl. IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1. *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south



a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakra of the Halmiḍi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers.

2. *Second frieze of panels from above*—This frieze consists of a scroll on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōraṇa on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvaṇa is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the liṅga sacrificing his heads one after another. The heads are laid on the liṅga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvaṇa is shown on the right with a drawn dagger for the sacrifice; while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle.

### III. Third Pillar from the East.

(Pl. V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Gaṇeśa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandī, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmaṇa in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sīta in Aśōkavana. On the north face the frieze consists of three panels, one containing a Kalaśa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels; the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north); Bali makes the gift (on the west); Viṣṇu's Trivikramāvatāra (on the south); and, on the east, Viṣṇu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

#### IV. Fourth Pillar from the East.

(Pl. V, 4).

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsura-mardana, with Gaṇeśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

#### CHENNAKEŚAVA TEMPLE.

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sīnīr-hoṇḍa. It faces east and

**General description.** happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-sided pillars. The temple contains three cells in a row.

The southern cell enshrines a marble figure of Lakṣmīnārasimha said to have been brought over from Keresante some years ago. The  
**The images.** central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Viṣṇu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Viṭhala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

### Pattanagere.

At a distance of about five miles to the south of Kaḍūr, the village of Paṭṭaṇa-gere is situated. To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysaḷa temple dedicated to Lakshmī-Nārāyaṇa.

#### Situation.

### LAKSHMĪ-NĀRĀYAṆA TEMPLE.

The Lakshmī-Nārāyaṇa temple faces east and appears to have been built in more than two periods. The garbhagṛiha, śukanāsi and navaraṅga form the original structure which was built during the Hoysaḷa period. The mukhamanṭapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēṇugōpāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure.

The outer walls of the original structure of the Hoysaḷa period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings. The walls are relieved by slender right-angled pilasters. Above the eaves the cornices have once again unworked mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamanṭapa are plain and characterless, consisting of granite slabs.

The images in the cells of the mukhamanṭapa are good works of art. The image of Yōgā-Narasimha in the northern cell appears to belong to about the 14th century. It is said that it was brought over here from elsewhere and installed in the cell. The image of Vēṇugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēṇugōpāla image in Aḍagūr near Halebīd. In the south cell another image of Yōgā-Narasimha, but mutilated, has been placed.

#### The images.

The navaraṅga doorway, though short, is typically Hoysaḷa in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaraṅga are of soapstone and bell-shaped.

#### Navaranga.

The main image of Lakshmi-Nārāyaṇa in the main garbhagriha is gracefully  
**Main image.** worked and about 4½ feet high including the pedestal.

### NAGARĒŚVARA TEMPLE.

The Nagarēśvara temple is situated a few yards to the south-east of the  
 Lakshmi-Nārāyaṇa temple. It is simple in design but  
**An old structure.** very probably the oldest in the village. It is low-roofed  
 with characterless outer walls. The four central pillars in  
 the navaraṅga consist of the four-sided, sixteen-fluted, eight-sided and wheel mould-  
 ings like the pillars in the temples of the eleventh century in the Dāvanagere taluk,  
 Chitaldrug district.

### Asandi.

### VIRABHADRA TEMPLE.

The temples at Asandi have been described in the Annual Report of this Depart-  
 ment for 1942, pages 66-70. The Virabhadra temple at the place, which was  
 constructed in 1205 A.D. by a certain Haraha Sāhaṇi according to the inscription,  
 Kadur 149, contains some noteworthy architectural pieces, like the navaraṅga pillars  
 (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaraṅga  
 (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely  
 ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative  
 details appearing on the jambs, the lintel, the pediment and  
**Doorway of main cell.** the architrave. The jambs on either side have, at their  
 bottom, small, but well-worked, images of Śaiva dvārapālas,  
 each of whom is attended by chāmara-dhārīṇis and male attendant figures. Above these  
 images and running vertically on each jamb appear the following mouldings: floral,  
 scroll, pilaster, scroll again and medallions. The pilasters are highly indented and  
 cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging  
 lotuses, one on either side, the upper part of each lotus being surmounted by a lion  
 rearing on an elephant. The pediment in the middle of the lintel has a fine relievo figure  
 of Gajalakshmi seated under the sun and the crescent with fly whiskers on the extreme  
 sides. The elephants on either side pour over the goddess the sacred water carried  
 in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has  
 been worked in three friezes of which the bottom one is carved with rosary garlands  
 and the top one with dentil mouldings at the indentations. The eaves here are  
 divided by indentations into three compartments each of which bears a panel in the  
 middle well-worked with the representation of a kīrtimukha. (The panel on the  
 south, however, is unworked). Above the eaves-shaped cornice there is another

frieze of sculptures on the architrave, the extreme sides of which have relievo curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Gaṇeśa, while the side shrines have Yaksha attendant figures.

The ceiling of the garbhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief.

### Ceilings.

The ceiling in front of the garbhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kīrtimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of simha-lalāṭas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mṛdaṅga. The dance of Mōhinī on the east is in the presence of Bhairava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhairava and another with Bhetāḷa. To the left there are the figures of Vīrabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high relievo figure of a dancing deity who is six-handed holding vajra, paraśu, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Naṭarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

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## MANDYA DISTRICT.

### Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara  
**Old agrahar town.** linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Viṣṇu and Śiva.

There appears further to have been existing in Belagola a Jaina basti during the Hoysala period. The basti appears to have enshrined  
**Jain basti.** a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report.

### JANĀRDANA TEMPLE.

During the year under review a Tamil inscription of the time of Viṣṇuvardhana and dated in Bahudhānya was discovered on a basement  
**Viṣṇuvardhana's earliest inscription.** cornice of the garbhagṛiha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Viṣṇuvardhana, was possibly associated with his elder brother Ballāḷa I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain  
**Outside view of temple.** cornices. But these walls appear to be ascribable to a later period and form a prākāra enclosure to the original structure which consists of a garbhagṛiha and a closed śukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangāḷa and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangāḷa and are surmounted by kalaśas. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The prakāra enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner pradakshina. These pillars have each a square base and an eight-sided shaft.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pālleyagār period.

The doorway of the śukanāsi appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmī panel in the middle of the lintel. The śukanāsi consists of two aṭkaṇas as at Rāghavāpura in the Gundlupet Taluk.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is samabhaṅga and the god stands erect with his four hands thus disposed: abhaya, prayōgachakra, śankha and kaṭi with the gadā a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears yajñōpavīta, kaṭibandha, makara-kunḍalas and a conical kirīṭa. The prabhāvaḷi is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and prabha. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the Vijayēndrasvāmi image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a vīrarēkha which appears to have been carved at a later period. The god is supported by chāmara-bearing attendants on either side.

The front porch of the temple consists of five *aṅkaṇas* or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

**Porch.**

The image of Janārdana is illustrated in Plate IX, 1.

**BHAKTAVATSALA SHRINE.**

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl. VIII, 2) like the *garbhagṛiha* of the Narasimha temple at Agara (*see* M.A.R. 1938).

**The plan.**

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl. IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The caves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

**Outer view.**

Inside the cell the walls are relieved by plain pilasters with ordinary capitals.

The image formerly enshrined in the cell is now missing. It is said that the image of a form of Viṣṇu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

**The god.**

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

**GODDESS SHRINE.**

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the *prākāra* walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

**A plain structure.**

In front of the shrine there is an open *maṇṭapa* which is now dilapidated. The pillars of this *maṇṭapa* are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in *padmāsana* and holding in her four hands the following attributes: *abhaya*, lotus (?), broken and *dāna*. The goddess wears a breast band and a *koḷaga*-type *kirīṭa*. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

**The goddess.**



## PART IV—NUMISMATICS.

## Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archæology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

## COPPER COINS OF THE NAGA DYNASTY.

## 1. Bhava Nāga :

Obv : Bull to right in dotted border

Rev : Triśūla with legend reading :

*Ādi raja śrī Bhava*

## 2. Bṛhaspati Nāga :

Obv : Bull to right in dotted border

Rev : Legend reading :

*Māhārāja Bṛi ha spa [ti]*

## 3. Dēva Nāga :

Obv : Wheel in dotted border

Rev : Legend reading :

*Māhārāja śrī Dēva*

## 4. Prabhākara Nagā :

Obv : Lion with uplifted tail in linear border

Rev : Legend reading :

*Māhārāja śrī Prabhākara*

## 5. Skanda Nāga :

Obv : Not clear. There appears to be a bird which has been identified with a peacock.

Rev : Legend reading :

*[Ma hā] rā ja Skanda*

## 6. Vibhu Nāga :

Obv : Humped bull to left in dotted border

Rev : Legend reading :

*Ma hā rāja śrī Vibhu*

## BILLON COIN OF MIHIRABHOJA OF KANAUJ.

This coin is of the Ādivarāha type.

Obv : Boar standing to right

Rev : Legend reading :

*Śrī ma dā di va rā ha*

## BILLON COINS OF GHIYASUDDIN TUGHLAK.

These billon coins bear the dates A. H. 721, 722, 723 and 724.

**Treasure Trove Coins.****KOLAR DISTRICT.**

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Malige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Maṇchēnahalli hobli, Gōribidnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes :—

1. 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking; but were not struck.

3. One coin of the Varaha type and size with the figure of god Venkaṭēśa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp.* E.C. S.I., Pl. IV, No. 178).

4. Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain; but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No. 23, Plate XXI, 1, M.A.R. 1931, where it has been identified with the Venkaṭēśa type issued by Venkaṭapati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kaṇṭhirāyi haṇas issued by the Mysore king Kaṇṭhīrava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgari legend on the reverse reading Śrī Kaṇṭhīrava (*Cp.* No. 30, Plate IX, M.A.R. 1929). The rest are also haṇas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943. The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, p. 365 (*Cp.* Pl. XVII, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevolāginahalli village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakṛishṇa on the obverse and the Nāgari legend reading *Śrī Pratāpa Kṛishṇa Rāya*, on the reverse (*see* M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold haṇas on the Murugamale hills, in the Chintāmaṇi taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 haṇas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Viraballāḷa II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kaṇṭhīrava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

### SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hoḷe-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167-1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171, Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. the collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

### KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I. C. 607/42-43, dated 18th June 1943, has stated as follows : "255 coins in all have been recovered from the several residents of Sindagere Village. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A. C. 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.

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## PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

### ŚRĪRĀṄGAPATṬANADA CHARITRE.

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rāṅgapatṭanada Charitre' or a history of Śrīrāṅgapatṭana and bearing the number K. B. 25. It is a Kannaḍa manuscript written in Kannaḍa characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgari and a Kannaḍa work entitled 'Prahlaḍa Charitre'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account ealled 'Śrī Rāṅgapatṭanada Charitre'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Rishi Gautama and the manifestation of Lord Rāṅganātha in the bygone ages on the island. After a long time, in the fifteenth century A.D., the island had three villages named Haṅgarahaḷḷi, Hosalla and Dhruva. A cow belonging to a public woman of Haṅgarahaḷḷi used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Rāṅganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Ānegondi, the 'Nine Daṇāyakas' and King Śrīraṅga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahārās and temples under the leadership of Timmaṇṇa Daṇāyaka. Later, Śrīraṅgarāya who came from Ānegondi got the fort of Śrīrāṅgapatṭana and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of Śrīrāṅgapatṭana named Tirumalāchārya and Śrīnivāsa Dīkshita and made them advise their master Śrīraṅgarāya to send his childless wife to Tirumakūḍlu Narasīpura in order to do circumambulation to the Aśvattha tree there for one maṇḍala (40 days). Accordingly Śrīraṅgarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasadvāḍi. At the

same time a false message was conveyed to Śrīraṅgarāya that his wife died in Narasipura. In desperation, Śrīraṅga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīraṅgapaṭṭaṇa. Thus the place was acquired by the Mysore Kings without a war. The descendents of Śrīraṅgarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter.

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore.

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

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## PART VI—INSCRIPTIONS.

## HASSAN DISTRICT.

## ARAKALGUD TALUK

## 1

At Kaigōd, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag. 40).

Size  $5\frac{1}{2}' \times 2'$ .

ನಲವಾಗಿಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾನ್ಯಕ್ಕೆ ಊರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವೀರಗಲ್ಲು. (ಆರಕಲಗೂಡು ನಂ. 40).  
ಪ್ರಮಾಣ ೫'೬" × ೨'

## I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚಕ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಮೈ
2. ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳಭು
3. ಜಬಳ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
4. ಕಾಲದಲು . . . . .

## II ಪಟ್ಟಿ—

5. ನಾಗಿ . . . . . ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕ್ಕೆ ಸಲಬೇಕೆಂದು
6. ಆ . . . . . ಆಗಳು ಆ ಅಂಕೋಜನ ಅಣ್ಣ ಮಾರೋಜ
7. ನೂ ಬೊಮ್ಮೋಜನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ಬೀರಗಲು ಮಂ
8. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

## I Band—

1. svasti, śrī jayābhudayāś-Chaka-Carusha 1208 neya Pārthiva saṃvatsarada Vai-
2. śākha su 12 lu śrīmat-Pratāpa-Chakravartti Hoysaḷa-bhu-
3. ja-baḷa śrī Vīra-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu . . . . .

## II Band—

5. sāgi . . . . . ā Aṃkōjanu dēva-lōkake salabēkeṇḍu
6. ā . . . . . āgaḷu ā Aṃkōjana aṇṇa Mārōja-
7. nū Bommmōjaṇṇanu pratishṭheya māḍida bīragalu maṇ-
8. gaḷa mahā śrī śrī śrī

*Translation.*

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysaḷa-bhujā-baḷa śrī-Vīra-Narasiṃha dēvarasa:—

. . . . . In order that Aṃkōja might attain the world of the gods his elder brother Mārōja and Bommmōjaṇṇa set up this vīragal. Great good fortune.



## Note.

Only the first three lines of the present record had been published in E. C. V as Arkalgūd 40 by Mr. Rice. It is now fully read and published here with translation and a note.

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five vīragals which have been erected in memory of those who died in battles. The present vīragal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz., Ś1208 Pārthiva sam. Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjaṇṇa together set up the vīragal in order that Ankōja might attain the world of the gods.

## 2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle maṇṭapa in the Subrahmanyēśvara temple.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಂಹ್ಮ
2. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬಯ್ಯನ ಜೇಷ್ಠಪತ್ನಿಯಾದ ವೆಂಕಟ ಲಕ್ಷಮ್ಮನ ನೇವಾರ್ಥ

## Note.

This inscription records the grant of the uyyāle maṇṭapa made to the god Subrahmanya at Rāmanāthapura by Venkaṭalakshamma, elder wife of Venkaṭa-subaiyya of Kaḍaba. The date of the record is given as Ś 1775 Pramādicha sam. Śrāvaṇa śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

## 3

On the pedestal of the Nēminātha image in the backyard of Mr. Saṇṇayya's house at Basavāpatna, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮ ! ವಿಠಲಾಪುರದ ನಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಿಲ್ಲರುವ ನೇಮಿನಾಥ ಜಿನ ಬಿಂಬದ ಹೀರದಮೇಲೆ.

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇನಿಯಗಣ ಪೇಸ್ತಕ ಗಚ್ಚೆ
2. ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಲೇಶ್ವರದ ಬ
3. ಳಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡಗಳು
4. ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
6. ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

## Transliteration.

1. śrī Mūlasaṅgha Dēsiyagaṇa Postaka gachchha
2. Koṇḍakumḍānvayada Iṅgaḷēśvarada ba-

3. liya śrī Śrutakīrtti dēvara guḍḍuḡaḷu
4. Koṃga nāḍa Śrīkaraṇaḍa Kāvannaḡaḷa makka-
5. lu Nākaṇṇa Honnaṇṇaḡaḷu māḍisida śrī
6. Nēminātha svāmigaḷa pratime maṃga-
7. la mahā śrī śrī śrī ॐ ॐ ॐ

*Translation.*

The image of śrī Nēmināthasvāmi caused to be made by Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna of Koṅganāḍ and disciples of the illustrious Śrutakīrttidēva of Ingaḷēśvara, belonging to Mūlasaṅgha, Desiyagaṇa. Postuka-gachchha and Koṇḍakundānvaya. Good fortune.

*Note.*

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Saṇṇaiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminatha. The characters of the record appear to belong to about the 12th or the 13th century A. D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, sons of Śrīkaraṇaḍa Kāvanna and disciples of Śrutakīrtti dēva.

## KADUR DISTRICT.

### KADUR TALUK.

#### 4

At Kottagere, Yaḡaṭi hobli, on a stone set up by the side of the ruined Īśvara temple.

Size 4"×2½"

ಯುಗಟ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.  
ಪ್ರಮಾಣ 4"×2½'.

1. ನಮಸ್ತು ಗ ಶಿರಸ್ತು ಬಿಚ್ಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
2. ಸ್ತಂಭಯ ಸಂಭವೇ || ಸಳವ್ವಂ ಭು ವಿನನೊವ್ವಂ ಸಸಕಪುರ
3. ದ ವಸಂತಿಕ ದೇವಿಯ ನಿಭಳ ಚತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
4. ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ವತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
5. ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ಸಳನೆ ಬಳಿಯ ಪೊಯ್ಸಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
6. ಪುಲ ಸೆಳೆದದೊಳರೆ || ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಜ್ಞಳೇಸ್ವರ
7. ದ್ವರವತೀ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮರೆರಾಜ
8. ರಾಜ ಸನಿವರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
9. ಪ್ರಚಡಗಣ್ಣ ನಸಹಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ಸಳದವರು ಗಂಗ
10. ವಾಡಿ ತೊಂಭತಟು ಸಸಿರಮಂ ದುಪ್ಪನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
11. ತಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ || ದೇನಿಯಂಕಕಾಣಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
12. ಪಾದಸೇಬಗ ನಂದಗೊಪಳಕರು ಚಳಿಕೆಯನಯಕ ಆತನ ಅಳಿಯ ಕಲಿದೇ
13. ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಯ ಕಲಿದೇವಗ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

14. ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದ್ದು ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದಶ
15. ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕಟ್ಟಿದ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟು ಗ
16. ದ್ದ ಕಲದೇವರ ಮುದೆ ಸರ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಝಿಯ ಕಟದ
17. ಕೆಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಱಿಯೊಳಗೆ ಬೆದಲೆ ಕಭ ಎಳುನುಟು ಯುರಿ
18. ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯ ಕಭ ಮುನುಟು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19. ವನ ಕೆಱಿಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯ
20. ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಭ ಮು
21. ನುಟು ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಭ ಅಝನುಟು ವು
22. ರಿಂದ ತೆಂಕಣ ಸಿಂಗಳೆಗೇಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಭ ಅಝನುಟು
23. ಹಿರಿ ಕೆಱಿಯ ಹಿಂದೆ ಕನಿಯ ಬಳಿಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲದೇವ
24. ನ ಕೆಱಿಯ ಮುಡಣ ಕೊಯ ಕೆಯ ಕಭ ನುಟು || ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25. ದಾತನು ಅಚ್ಯುತಪದವನೈಯ್ದವನು ಇಧರ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಬಗದವನು ಗಂ
26. ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಬ್ರಾಹ್ಮಣನಂ ಕವಿಲೆಯ ತಂನ್ನ ಸ್ವಹಸ್ತ
27. ಮುಟ್ಟ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂ
28. ನ್ಧರಾ ಪಷ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇತ್ರಿಮಿ || ಮಂಗ
29. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. namastuga śīrastubi chadra-chamara-chavē Trailōkya-nagarambha mo-
2. stambhaya Sambhavē || Śaṣarvvaṃ bhru-visan orvvaṃ Sasaka pura-
3. da Vasamtika deviya nichhaḷa chitaṃ maṇade kādisuveḷe-
4. yolaṃ mechri khaḷapaspatita Jina-inunipaṃ kuṃchamam koṭu
5. nīnī seḷeyam poy Saḷene baḷiya Poysaṇa bhūparadaru || aṃdu modagi
6. puli seḷasidaḷoḷire || svastisadhigata paṃcha-mahā-śabda mahāmamaḷaḷēsvara
7. Dvaravati puravarādiśvaraṃ Yādava-Narayana samyakta-chūḍāmaṇa
8. māḷerāja
9. rāja Sanivara-siddhi giridurgga-malla Kadanaprachamaḷa malaparoḷu gaṃḷa
10. prachamaḷa gaṃḷa
11. prachamaḷa gaṃḷan asahaya-sura nisam-Pratapa-Chakravati Poysaḷa dēvaru
12. Gaṃga-
13. vāḷi tom̐bhataru sasiramam dushṭa-nigraha sisṭa-pratipālanaḷi rājya geyu-
14. tam ire tat-pada padmōpajivi || Dēsiyaṃkakāra gōtra-pavitra paramāri-putra
15. Śiva-
16. pāda-sēkhaga Namda-gopalakarū Chalikeya nayaka ātana aḷiya Kalidē-
17. va nayakanuṃ Madigavudanuṃ Kotikereya Kalidēvaga Brahmēsvara
18. dēvara liga-
19. pratishṭeya māḷisi biṭṭa datti Manumatha samtsaradamdu Chaitra sudda
20. chaturḷda-
21. se Sōmavāradamdu Gaṃgarasajīyara karchchi dārāpūrvvakam māḷi biṭṭa
22. ga-
23. dde Kalidēvara mude sa 1 modalēriya haḷagu koḷaga 15 Aṇeya kaṭada
24. keḷage Koḷaga 10 dēvālyadiṃ teṃ kereyolaḷe bedale kabha eḷunuṃ yuri-
25. da paḷuvalu hola ēriya keyi kabha munuṃ Brahmēsvara dēvara gade
26. Kalidē-
27. vana kereya modalēriyalu sa 2 koḷaga 10 Madiya Chaṭeyana kereya
28. hiṃde molēriyalu sa 1 koḷaga 10 vurida paḷuvalu magula keyi kabha mu-

21. nuṛu Madiya Chaṭeyana keṛeyimda baḍaṇa haraḷa keyi kabha aainuṛu vu-
22. rimda temkaṇa Simgaṭageṛeya ḍariya paḍuvana haraḷa keyi kabha a ainuṛu
23. Hiri keṛeya himde kauiya baliya dibaḷa key ikoḷaga 1 baḷḷa 2 Kalidēva-
24. na keṛeya muḍaṇa koya keyi kabha nuṛu || imti dharmmamam pratipālisi
25. dātanu achyutapadavan aiḍuvanu i dharmmakke āvan anyāyava bagada  
vanu Gaṇ-
26. geṇa taḍiyali Vēda baha Brahmananām kavileya taṇṇa svahasta
27. muṭṭi koṇḍavanu || svadattam vā para-dattam vā yō harēti vasuṇ-
28. ndharā shashtir vvarsha sahasrāṇi vishṭhāyām jāyatē krimi || maṇga-
29. ḷa mahā śrī śrī

*Note.*

The record begins, after praising the god Śambhu, with the introduction of Saḷa who in obedience to the sage's word killed the tiger and won the name of Hoysaḷa for his family. Then it gives a series of titles like the obtainer of the five great bands, mahāmaṇḍalēśvara, lord of Dvārāvatipura, Yādava Nārāyaṇa, crest jewel of righteousness, king of the Male chiefs, Śanivāra siddhi, Giridurgamalla, terrible in battle, Malaparoḷu gaṇḍa, Prachanḍagaṇḍa, unassisted hero, Nissanka-Pratāpachakra-vartti and Hoysaḷa dēva. But it does not give the name of any king. The titles Śanivāra siddhi and Giridurga malla (which apply only to Ballāḷa II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāḷa II.

We are next introduced to Kalidēva, son-in-law of Chalīkenāyaka, who is styled as Dēsiyaṇkakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalīkenāyaka is referred to in E.C. VI. Kd, 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysaḷas during the reign of Narasimha I and Ballāḷa II with Singaṭagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigaṇḍa in building the temples of Kalidēva and Brahṇēśvara. The details of the grant made to these temples after washing the feet of Gangarasajīya are also given. This Gangarasajīya appears to have been the same as the one mentioned in Tp. 91.

The date is Manmatha sam. Chaitra śu. 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāḷa II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellambalase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple.

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಹೋಬಳಿ ಯಕ್ಕಂಬಳಸಿ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ದೇವಪ ಹೆಬಾರು
2. ವನ ಮಕಳು ಕಾ
3. ಮಪ ಹೆಬಾರುವ

## Note.

A record has been noticed in M.A.R. 1942 as No. 49 on a pillar to the left in the mukhamanṭapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumaṇa Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamanṭapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumaṇa Hebāruva in the construction of the mukhamanṭapa. This record also belongs to the 17th century A.D. paleographically, as No 49 o. M.A.R. 1942.

## 6

On a viragal buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1). Old-Kannada characters and language.

Size 8'×6'.

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತೆಂಗಿನ ತೋಟದಲ್ಲಿ ಹುತುಹೋಗಿದ್ದ ವೀರಗಲ್ಲು,

ಪ್ರಮಾಣ ೮'×೬'.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

## I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯುಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ  
ಅಗ್ರಹಾ
2. ರಮಳಮ್ಮಣುಸೆ ವ್ರಹ್ಮಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವ್ರಿ)ತಿ ಅಲಿದು ಕೊಳೆ ಕೊಡಲಾರದೆ ಎನೆಬರು  
ಎಣಿದು ಸತ್ತೊರ್

## II ಪಟ್ಟಿ—

3. ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಱಿಸಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾದ್ದಿವನ ಕೆಣ್ಣೊಗ್ಗಿ ಶಾಲೆ ಗೊಡುವೊದು  
ಇದಾನತಿವೊನ್ನೆ ಇವುಮಹಾಪಾತಕಂ ಗೆಯ್ಯೊನಕ್ಕುಂ

## Transliteration.

## I Band—

1. svasti śrī Māṇiyarō Maṇidiyuṃ Sirivachchanuṃ Śrīpurushanuṃ Dēvāsuraṃ  
Śivamāraṇuṃ agrahā-
2. ram Elambunuse Vrahmādēya māśāniga prī (?vri) ti alidu koḷe koḷalārade  
enebaru eriḍu sattor

## II Band—

3. śrī Janna kalla niṇisi paṇṇir-kkaṇḍuga bedē maṇ goṭṭār ddivasak-eṇvorggi  
śāle goḍuvodu idān alivōṇ pañcha mahā-pātakam geyvon akkuṇ

## Translation.

Be it well. When māśāmi (the overlord), having lost affection, siezed the Brahmādēya of Elambunuse agrahāra, the māṇis (? princes) Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmādēya) fought and died.

Śrī Janna having erected the epitaph granted land of the growing capacity of twelve khaṇḍugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

*Note.*

**Find Spot.—**

At a distance of about a mile to the east of Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the vīragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this vīragal had three panels of sculptures and two bands of writing.

**Description.—**

The vīragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalaśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later vīragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalaśa in relief which resembles those found in the old sculptures at Kambadahalli, Narasamangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jaṭābandha* or a *kirita*. These figures resemble those on the Bēgūr and Dodd-huṇḍi vīragals.

**Characters and Language.—**

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the vīragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square; the tail of 'ra' though long has joined the serif, 'ṛa' and 'ḷa' are distinguished from ordinary ra and ḷa, etc. The language is Old-Kannada, some of the earlier forms like *eridu*, *sattōr*, *geyvōn*, *koṭṭār*, *idān*, etc., being used.

**Contents.—**

The vīragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmādēya of Elambunuse agrahāra by the former. Unwilling to give back the Brahmādēya, Maṇidi, Sirivachcha, Śripurusha and Śivamāra fought and died. The name of the overlord is not given. The vīragal is said to have been erected by śrī Janna who in addition made a grant of some land of the growing capacity of 12 khaṇḍugas which was to be distributed among eight persons daily.

### History.—

Yellambūse of the record is the village Yellambāse near which is found the present record. It is about 10 miles to the south of Āsandi, once a provincial capital of the Gaṅga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present vīragal belongs, there were constant wars between the Rāshtrakūṭas and the Gaṅgas. A number of vīragals at Hireguṇḍugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gaṅgas, even the princes like Siyagella and Śivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Āsandi. A record belonging to Gōvinda III's early days is also found at Mudigere (*see* M. A. R. 1942, p. 175) which is about 3 miles from Āsandi. Thus it appears that the Rāshtrakūṭas were aggressing over the Gaṅga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūṭa king Gōvinda III had at least twice defeated and imprisoned the Gaṅga king Śivamāra. Gōvinda's brother Kambayya was even governing the Gangavāḍi province for some time. When first imprisoned, Śivamāra appears to have been released and anointed on the Gaṅga throne as a subordinate of the Rāshtrakūṭas. Śivamāra is said in the Perjjarangi plates of Rāchamalla I (M.A.R. 1942) and E.C. IV, Yd. 60, to have been anointed by both the Rāshtrakūṭa and the Pallava rulers—Gōvinda and Nandivarman,—which event must have taken place only after Govinda released Śivamāra from imprisonment. But Śivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Govinda, himself led the army in which a number of the Gaṅga princes took part and fought a final and decisive battle at Yellambāse in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gaṅgas. Thus the vīragal is important as it records the death of the Gaṅga king Śivamāra in a battle which took place between him and the Rāshtrakūṭas. It is also important in another way. Among those who died are mentioned Maṇḍi, Śirivachcha, Śrīpurusha and Śivamāra. Among these Śrīpurusha and Śivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Maṇṇe plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Gaṅga king (Śivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Maṇṇe plates, *i.e.*, after 802 A.D. Again Rāchamalla I, son of Śivamāra, was ruling the Gaṅga kingdom as an independent ruler by about 819 A.D. After the death of Śivamāra, Rāchamalla must have again fought the Rāshtrakūṭas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambāse must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Gaṅga, Kēraḷa, Chōḷa, Pāṇḍya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Śrībhavana (Cowdurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Gaṅga army and Royal family perished" (The Gangas of Talkad, p. 64). The present vīragal appears to refer to the same battle. It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A.D. was alive till about 808 A.D. Śrīpurusha had the names Muttarasa and Vṛiddharāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A.D. Thus it is not impossible that Śrīpurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Maṇḍi and Sirivachcha.

## 7

On a stone set up in the centre of the village Kāmēnahalli of Sakrepaṭṇa hobli.

Size 3' × 1½'

ಸಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.  
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

1. ತಿಮ್ಮಾಪ ನಯ
2. ಕ ದಾಸನು ಗೈದ
3. ಸೇವೆ

## Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishṇava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No. 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakshminārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakshminārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No. 28 of M. A. R. 1943, namely, 17th century A.D.

## 8

At Keresante, Singatagere hobli, on a stone set up in Mr. Saṇṇayya's land.

Size 4½' × 2'.

ಸಿಂಗಟಗರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ನಣ್ಣಯ್ಯನವರ ಗಡ್ಡೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.  
ಪ್ರಮಾಣ ೪½' × ೨'.

ಚಕ್ರ ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ ಶಂಬ

1. ಯೇತಕ್ಕುರ ಸುರಾಧಿಪ ಮೂಳಮೂಲೋ
2. ಪಲಾಲಿತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
3. ವಿಠಲೇಶಸ್ವ ಶಾಸನಂ || ಕಮಲಾಸನ ಕಮನೀಯಮೂರ್ತಿ
4. ಕಾರುಣನಿಧಿ ಕೃಪಾಸಾಗರ ಭಕ್ತಜನವತ್ಸಲ
5. ಕಮಟಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನ್ನರಾದ
6. ಶ್ರೀವಿಠಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ್



7. ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಯಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
8. ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
9. ಕೊಮೊರರು ಸಿದ್ಧೇವ ಮಹಾ ಅರಸುಗಳೂ
10. ನವವಿಧಭಕ್ತಿಪುರಸ್ಕರವಾಗಿ ಸಪ್ತಾಂಗವೆಟಿ
11. ಸಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯು
12. ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸಂದು ನಡವ
13. ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುದ್ಧ ೧೮೦
14. ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವೀರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳಿಯನೀಮೆ
17. ಪೊಳಗಣ ಕಾಲುವಳಿಗೆ ಸಲುವ ಕೆಡೆಯ ಸಂಥೆಯ
18. ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
19. ಲೊಳಗೆ ಬೀಜವರಿ ಗದ್ದಮಣು ಬರಿ||ಕೆ ನಡವ ವ
20. ತರ್ಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗದೆಯನೂ ಬಾಳೆಯ ಹೊ
21. ದೆಯ ಸ್ಥಳದಲಿ ನಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಮ ತಾ
22. ಇಗಳು ಔಭವ್ಯಮನವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿರ
23. ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯವೇದ್ಯವ ಮೂ
24. ಡುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿಠಲದೇವರ ಸ್ಥಾನದಲಿ ಅಭಿಶೇ
25. ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ವೆಂಕಟಾದ್ರಿಗೆ ಕ
26. ಟು ಮೂಡಿ ಕೊಟ್ಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯಚಂದ್ರ ಲೋ
27. ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಆರುನಡಸಿದವರುಗಳು
28. ದಾನ ಪಾಲನೆಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನ್ಮುಪಾಲನಂ
29. ದಾನತ್ವೈರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ
30. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
31. ಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
32. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
33. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
34. ಪ್ತಾಪ್ತಿ ಗೋಸಹಸ್ರವರ್ಧೇಯಥಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟಿ
35. ಪಲೇನ ಫಲಮಶ್ನುತೇ || ಈ ಧರ್ಮಕೆ ಅಳುವಿದವನು ಮೂ
36. ತ್ತುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್ದ
37. ವನು ಕಂಮೂರ ವೀರೋಜನ ಏಗ ಭದ್ರಯನು

*Transliteration.*

1. yētat Sura surādhīpa māuḷi māḷō-
2. pa lālitam śrīmat Paṇḍaramgēsa
3. Viṭhalēśasya sāsanam || kamalāsapa kamanīyamūrtti
4. kāruṇanidhi krupā-sāgara bhakta-jana-vatsala
5. kamatapati . . . geya puradali prasanaṛāda
6. śrī Viṭhala dēvara divya śrīpāda padīnamgaḷige śrīman
7. mahānamḍalēśvara niśaṅka pratāpa Kalamili
8. Bopparāja Gōparāja mahā arasugaḷa
9. komāraru Sidedēva mahā arasugaḷi
10. navavidha bhakti purassaravāgi saptāṅga vera-

11. si podamattu kotta dharmma śāsana svasti śrī jayābhyu-
12. daya Śālivāhana śaka varusha 1472 samdu naḍava
13. varttamāna Sādhāraṇa samvatsarada Chayitra śudha 1 lū
14. śrīman mahārājādhirāja rāja-paramēśvara śrī-
15. Virapratāpa śrī Sadāśivarāya mahārāyarū na-
16. mage nāyakatanake pālisida Hāranahāliya sime
17. voḷagaṇa kāluvaḷige saluva Keṇeyasamtheya
18. kerreya keḷagaṇa paḍuvaṇa gōḍiya gadḍeya baya
19. loḷage bijavari gadde maṇu kha 1½ ke naḍava va-
20. rttamāna kamba 100 nūru kaba gadēyanū Bāḷeyaho-
21. ḍeya sthalaḍali namma tamde Gōparājagaliḡū namma tā-
22. igaḷu Aubhalaṃmanavarigū puṇṇya pradavāgi śrī Viṭha-
23. lana sāyūjyavāgabēkemdu dēvarige neyivēḍyava mā-
24. ḍuva mariyāḍeyali ā Viṭhala dēvara sthānadali abhiśē-
25. kada Kauśikagōtrada Kāmarasara makaḷu Venkatādrige ka-
26. ṭumāḍi kotarāgi ī dharmavanu sūryya chaṃdra lō-
27. kaṃgaḷ uḷalli pariyamtara āru naḍasidavarugaḷu
28. dāna pālanayōr madhyē dānāchhīrēyōnrupālanam
29. dānāt svargam avāpnōti pālanād achyutam paḍam
30. sva-dattam para-dattam vā yōharēti vasumḍharā sha-
31. shtī varsha sabasrāṇi viśtāyām jāyatē krimi svada-
32. ttā dviguṇam puṇyam paraḍattānu pālanam parada-
33. ttāpahārēṇa svadattam nishphalam bhavēt akarēṇa karam
34. prāpti gō sahasra vadhiyathā karavichchhinna gōkōṭi
35. phalēna phalamasnutē || ī dharmmake alupidavanu mā-
36. trugamanava māḍidavanu || yī baraha geyda-
37. vanu kaṃmāra Virōjana maga Bhadrayanu

### Translation.

This is the śāsana of the illustrious Paṇḍarangēśa Viṭhalēśa, who is served by the line of diadems of the gods and their chief:

This dharma śāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Viṭhala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in . . . geyapura, by Sidadēva mahā arasu, son of the illustrious mahāmaṇḍalēśvara, niśsaṃkapratāpa Kalamili Bopparāja Gōparāja mahā arasu:

Be it well. 1472nd year of the victorious Śālivāhana era having passed and the year Sādhāraṇa being current, on the 1st of the bright half of Chayitra:

In the fields below the western wastewear of the tank at Keṇeyasanthe, a hamlet in the Hāranahāli sime which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Virapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khaṇḍis at Bāḷeyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkatādri, son of Kāmarasa of Kauśika gōtra, who performs abhishēka (sacred sprinkling) in that Viṭhala's temple, in order that the merit of our father Gōparāja and our mother Aubhalauma might accrue and that they might become one with Viṭhala.

The usual benedictory and imprecatory verses.

The writing is done (engraved) by Bhadraya, son of Kaṃmāra Virōja.

## Note.

This record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā arasu, chief of Hāmahali sīme and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhalanna. The grant is said to have been made over to the temple priest Venkaṭādrī, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz., Ś 1472 Sādhārana sam. Chaitra śu. 1 correspond to Wednesday, 2nd April 1550 A. D.

## MUDAGERE TALUK.

9

Copper sheet record of the Belūr chief Krishṇappa Nāyaka in the possession of the Patel at Beṭṭadamane.

Size 2"×12".

ಮೂಡಗೇರಿ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ.  
ಪ್ರಮಾಣ ೨'×೧೨".

1. ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಸರದ ಅಧಿಕತ್ರವಣ ಶು ೫ ಉ ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು ಬೆಂಬಳಿ ಬೈರಲಿಂಗಣಗೌಡಗೆ
2. ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡದುಕೊಂಡು ಬಾಹದು ವಿವರಕ್ಕೆಲ್ಲ ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣ ಪನಾಯಕರು ||
3. ಅಜ್ಜಿನಹಳಿಕೇರಿಗೆ ಬಿಟ್ಟು ಉಂಬಳಿ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟಿಗೌಡಗೆ || ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ವೀರಣಗೆ ಗ ೧ ಮುತ್ತೈ
4. ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳ ಸಬೈಯಗೆ ಗ ೧ || ದೊಡ್ಡೆಗೌಡನ ಉಂಬಳಿ ಬಿಡಿಸಿದು ಗ ೨ || ೦ ಮೇಲುಪಾಲ
5. ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣ ಪನಾಯಕರು

## Transliteration.

1. śrīmatṭū Yuva satsarada Adhika Śravaṇa śu 5 lu śrīmatu Venkaḍri Nāyakara Kṛiṇapa Nāyakaru Bembali Bairalingaṇa gaudage
2. pālisisikomḍadu || ga 18 aramane kāryyake mukyavāgi naḍadukomḍu bāhadu vivarakella Rāmarasaiya barada || śrī Kṛiṇapa Nākaru ||
3. Ajjinahali kērige biṭṭa umbili || gaudapa gaudage ga 1 Heḍegaudage ga 1 Bōlaiyana Beṭṭegaudage 1 Bōlayana Rāmaṇa gaudage ga 1 Viranage ga 1 Mutai-
4. yage ga 1 Vāderu gaḍana Rāmaṇage ga 1 Nikanahali Komaragaḍana Chūḍaiyage ga 1 Haṇḍehali Subaiyage ga 1 1/2 Doḍḍe gaḍana umbilili biḍisidu ga 2 1/2 o Mēlupāli
5. dēvaru Komaradēvarige Bairalingaṇagaḍa koṭṭadu dēvadāna ga 1 śrī Kṛuṣṇapa Nāyakaru

## Translation.

On the fifth of the bright half of Adhika Śrāvaṇa in the year Yuva the grant made to Bairalingaṇa gaḍa by the illustrious Venkaḍri Nāyaka's (son) Kṛiṇappa Nāyaka—18 gadyāṇas. He should mainly look after the palace duties. Rāmarasaiya wrote the details. Kṛiṇappa Nāyaka.

Umbili granted to Ajjinahali kēri—for Gaudapa gauda 1 gadyāṇa, for Hedegauda 1 gadyāṇa, for Bōlaiyana Beṭṭe gauda  $\frac{1}{2}$  gadyāṇa, for Bōlaiyana Rāmanagauda 1 gadyāṇa, for Vīraṇa 1 gadyāṇa, for Mutaiya 1 gadyāṇa, for Vaḍeru guadaṇa Rāmaṇa 1 gadyāṇa, for Chūḍaiya son of Komaragauda of Nikanahali 1 gadyāṇa, for Subaiya of Haṇḍehali  $1\frac{1}{2}$  gadyāṇas,  $2\frac{1}{2}$  gadyāṇas granted from the umbali of Doddegauda Dēvadāna granted by Bairalingaṇa gauda to the god Komaradēvaru of Mēlupāli—1 gadyāṇa. Śrī Krishṇappa Nayakarū.

*Note.*

This record is written on a thin coper sheet measuring about  $1' \times 2''$  having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kaṇṭha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Krishṇappa Nāyaka son of Venkaṭādri Nāyaka. But it is difficult to ascertain to which among the six Krishṇappa Nayakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no śaka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Krishṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Krishṇappa Nāyaka VI. But there was no Adhika-Śrāvaṇa in that year as stated in the record.

The record details the grant made by Krishṇappa Nāyaka to Bembali Bairalingaṇagauda for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmarasaiya and signed by Krishṇappa Nāyaka.

## MANDYA DISTRICT

### FRENCH-ROCKS TALUK.

#### 10

At Bēvinakuppe, kasaba hobli, on a viragal lying in the kodige lands of the village by the side of the Irwin canal.

Size  $4' \times 3'$ .

ಪ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇರ್ದಿನ್ ನಾರಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲ

ಪ್ರಮಾಣ  $4' \times 3'$ .

- 1 ಶ್ರೀ ಪ್ರಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಜೆಕಳಿಂಗಂ
- 2 ಪ್ರಥುವಿಗಂಗ ಮೊಗವಟ್ಟವದೊಳೆ ತಲೆಗಲಿಯಿಸಿ ಸತ್ತಂ

*Transliteration.*

- 1 śrī Prithuvigaṅgaṇa sūle Bīrakkana magam Erekaḷiṅgam.
- 2 Prithuvigaṅga mogavaṭṭavadoḷe tale galīyisi sattam

*Note.*

## 11

- [illegible]

*Transliteration.*

- I—  
 (a) svasti śrī Bahudhānya samvart sarathu Kāttikai mādu aparapakshatu tvā-  
 (b) daśiyum Tiṅkaḷ kaḷamaiyu peṇṇa Viśākatu nāḷamāna Konku-  
 (c) koṇḍa śrī Viṣṇuvarddhana-pośaḷa-dēva-chchaturvvēdimāṅka-
- II—  
 (a) latu śrīmad-aśēsha-mahā-janaṅkaḷ Lavī-aṇṇan u tiru-Nārāyaṇa-ppe,  
 (b) ruṇāl Chiru-Lavī-aṇṇan Pommi aṇṇan avarkaḷ śrīmad aśēsha  
 (c) mahā-janaṅkaḷom śrīmat sarvva-namasyad-agrahāram  
 (d) Dakṣhiṇa-Vāraṇāsi udubhava sarvvaḷṇa Rēvapperumāl nō
- III—  
 (a) appan pratishthichcha Rāma-Lakshmaṇar-haḷukku tiruvidaiyāṭṭamāka  
 vi 8 ariyem  
 (b) še 8 kaḷani nāpraha Tiruvāḷi kalaikuḷ pa 8 kshētrakaiaaiyumu-achandrārka  
 (c) sthāyi iraiyiliyāka kuḍuttōm-inta Rāma-Lakshmaṇar haḷukku śrī-  
 (d) mad-aśēsha mahā-janaṅkaḷom
- IV—  
 svadattādviguṇam puṇyam paradattānu pālana
- V—  
 paradattāpahārēṇa svadattam nishphalam bavēt
- VI—  
 dāna-pālanayō . . . dānāchhrēyōmupā
- VII—  
 laṇam dānāsvarggam-avā [pnō] ti pa
- VIII—  
 . . . . .

*Translation.*

Be it well. On Monday the twelfth day of the dark-half of Kārttika in the year Bahudhānya, when there was the constellation Viśākhā.

All the mahājanas of the illustrious Konku-koṇḍa-śrī-Viṣṇuvarddhana-Pōśaḷa-dēva-chchaturvvēdi-maṅgala. Lavīyṇa, Tirunārāyaṇapperumāl, Chiru-Lavi-aṇṇan and Pommi-aṇṇan granted, for *tiruvaiyāṭṭam* (? worship in the court-yard) of the gods Rāma and Lakshmaṇa consecrated by Udubhava sarvvaḷṇa Rēvapperumāl at Sarva-namaśyad-agrahāra which is a southern Vāraṇāsi, certain lands to continue for as long as the moon and sun endure.

Thus (the land granted) for the gods Rāma and Lakshmaṇa (by) the illustrious aśēshamahajanas.

Two usual imprecatory verses.

*Note.*

Following local traditions B. L. Rice and other writers have held that Vishṇuvarddhana Hoysaḷa was originally a Jain prince of the name Biṭṭiga and that about 1116 A. D. he was converted into Vaiṣṇavism by Śrī Rāmānujāchārya and given the name Vishṇuvarddhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mēlkōṭe and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Maṇḍya district. The first to be discovered was a lithic record of 1102 A.D. found near the village gateway of Bastihaḷḷi close to Haḷēbiḍ. It states that while Ballāḷa I was ruling, his brother Viṣṇu did certain things and suggests that Biṭṭiga already bore the name Viṣṇu in 1102 A. D. or more correctly that the word Biṭṭiga was only a Kannaḍa form popularly used for the prince whose official name was Viṣṇu and that he already bore the latter name ten years before the alleged date of conversion.

**New inscriptions.** The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Srī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara.

**Belgola inscription and date.** The record is engraved in Grantha and Tamil characters about 1½" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōḷa ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Swamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghaṭikas after sunrise, that is, after 9 p. m. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Viṣṇuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōḷa provincial capital of Talkāḍ and achieved complete victory over the Chōḷa governor Ādiyama. The Bastihaḷḷi inscription discovered a few years ago revealed that even during Ballāḷa I's reign Talkāḍ had been attacked and the rule over at least part of Gangavāḍi 96,000 had been claimed by the Hoysaḷas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāḷa in 1101 A.D. The Belgola inscription recently discovered shows that the title of 'Kongukonḍa' or conqueror of 'Kongu' or the Koṅgu country was claimed for Viṣṇuvarddhana as early as 1098 A.D. when Viṣṇu was evidently a local governor under Vinayāditya who was a subordinate of Chāḷukya Vikramāditya VI. Further no regal titles like the famous Talakāḍu-gonḍa, etc., except Kongu-konḍa, are claimed for Viṣṇu. Therefore we infer that Viṣṇuvarddhana had even before 1098 A.D. made at least one successful attack on the Chōḷa territories in Gangavāḍi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōḷas, that of 1116 A.D. being the most successful as it resulted in the conquest of Talkāḍ.

It is also clear that the prince bore the name Viṣṇuvarddhana even by November 1098 A.D. He appears to have been governor for a few years since, in imitation of the Chōḷa fashion set up in Gangavāḍi by Rājēndrachōḷa, an agrahāra was already granted, presumably at Belgola, bearing the name Viṣṇuvarddhana-Hoysaḷa-

### **Vaishnavism.**

Dēva-Chaturvēdi-Mangalam. The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmaṇa was constructed. The prevalence of Vaishṇavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishṇava Guruparamparas state that Rāmānuja stayed at Toṇṇūr for a number of years and came into contact with a prince known as Toṇḍanūr-nambi who may be identified with Prince Vishṇuvardhana, governor of the place.

The Vaishṇava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

#### Tirunarayana.

The Vaḍagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Beḷgoḷa inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name any where in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Beḷgoḷa by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

#### Ramanuja's Advent.

the evidence of the present epigraph that Vishṇuvarddhana Hoysala was already found as a governor of Toṇṇūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishṇuvarddhana-Hoysala-Dēva-Chaturvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishṇava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishṇavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

On the pedestal of the Pārśvanātha image lying near the Basti mound at the same village Beḷgoḷa

ಅದೇ ದೇವಗೌಡದಲ್ಲಿ ಬನ್ನಿ ದಿಬ್ಬದ ಕತ್ತಿರ ಬಿದ್ದಿರುವ ಪಾಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. ಶ್ರೀಮದ್ರವಿಳಸಂಘೇಸ್ತಿಸ್ತನ್ನ ಸಂಘೋಷ್ಯರುಂಗಳಃ ಅನ್ವಯೋ . . . . .



## Note.

Only the pedestal and the prabhāvali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Draviḷa sangha, Nandi sangha and Aruṅgaḷānvaya among the Jains. Probabiy those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A.D.

## MYSORE DISTRICT

MYSORE TALUK.

13

On a viragal at Mallegauḍana koppalu, Yelwāl hobli.  
Size 3'×4'.

Kannaḍa characters and language.

ಇಲವಾಲದ ಹೊಬಳಿ ಮಲ್ಲೆಗೌಡನ ಕೊಪ್ಪಲಿನಲ್ಲರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೪'.

## I ಪಟ್ಟಿ—

1. ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೈಯಾಣ್ಡು ಇಪ್ಪತ್ತಮೂ
2. ಷಿ ಮದಕೂ
3. ಳಿ ಧಾತು ಸಂವ
4. ತ್ಸರದ ಅಪಾ
5. ಡ ಮಾಸದ

## II ಪಟ್ಟಿ—

6. ಅಮಾವಾಸ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ಳ ಕಿಱುಸೋದರಂ ಕೂಡಿ
7. ತುಱುವ ಕೊ
8. ಣ್ಡುಪ್ಪೇಗೆ ಒ
9. ಳಿ ನಾಗಯ್ಯ
10. ರಾ ಮಗಂ ಬಾಗ್ಗು
11. ಳಿ ಸಿರಿಯಣ್ಣ
12. ಚಂಗಾಳ್ಳನಂ

## III ಪಟ್ಟಿ—

13. ಕಾದಿ ತುಱುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಱಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
15. ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೈಯ್

## Transliteration.

## I Band—

1. Śrī Rājendra Chōḷa dēvargge yāṇḍu ippattamū-
2. ṛa madarū

3. le Dhātu samva
4. tsarada Āshā
5. ḍa māsada

### II Band—

6. Amāvāsyeandu Tilugara māri Chāṅgāḷva kiṟu sōdaram kūḍi
7. tuṟuva ko-
8. ṇḍu pōge O-
9. ḷiṇāgayya-
10. rā magam Bāggū-
11. ḷi Siriyaṇṇa
12. Chāṅgāḷvanam

### III Band—

13. kādi tuṟuva magulchi peṇḍira peṟagikki kādi sattan avana
14. tamma
15. A . . . ṇṇa parōksha vineyaṅgeyda

### Translation.

In the 23rd year of the reign of Śrī Rājendra Chōḷa dēva, the year being Dhātu, on new moon day of Āshāḍha—when Tilugara māri Chāṅgāḷva together with his younger brother carried off the cows, Bāggūḷi Siriyaṇṇa son of Oḷiṇāgayya fought Chāṅgāḷva, turned back the cows and defending the women died. His younger brother A . . . ṇṇa did parōkshavineya.

### Note.

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Arsikere line and in the vicinity of the rail road, there now stand two vīragals by the side of the village Mallegaudana Koppalu. Both these vīragals belong to the reign of Rājendra Chōḷa and refer to a cattle fight. The Chāṅgāḷva ruler, most probably Nanni Chāṅgāḷva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present vīragal is set up in memory of one of the two by name Bāggūḷi Siriyaṇṇa, son of Oḷiṇāgayya. The hero's younger brother A . . . ṇṇa erected this vīragal. Chāṅgāḷva is given the title of Tilugara māri.

Regarding the date there seems to be some discrepancy. The year Dhātu is stated in the record as corresponding to the 23rd year of Rājendra Chōḷa's reign. But from various other records of his reign we know that it corresponded to his 25th regnal year. Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Īśvara and hence the year Dhātu must correspond to his 25th year. This difference of two years cannot be accounted for. The given date Dhātu sain, Āshāḍha new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year.

### 14

On a second vīragal at the same place.

Size 5' × 4'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು.  
ಪ್ರಮಾಣ ೫' × ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವರ್ಗ್ಗ ಇಣ್ಣು ೨೩ ಧಾತುವನ್ನು ಸಂತ್ಸರದ
2. ಅಪಾದಮಾನದ ಅಮಾವಾಸೆಯನ್ನು ಪರ್ವಯ ನಿರಿಯ

3. ಮೈನ ಮಗಂ ಪಷ್ಚಯ ಮು
4. ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
5. ಲ್ಲಂ ಕಿಟುಸೋದರಂ ಕೂಡಿ ತುಟುಕೊಂ
6. ಡು ಪೋಗೆ ಚಂಗಾಳ್ವನಂ ಕಾದಿ ತುಟುವುಂ
7. ಪೆಣ್ಣಿರುಮಂ ಪೆಟಗಿಕ್ಕಿ ಕಾದಿ ನತ್ತಂ
8. ಈ ಕಲ್ಲಂ ನಿಜಿಸಿದಂ ವುದ್ದಬೆಯು ಮಲ
9. ಯ್ಯನುಂ

*Transliteration.*

1. śrī Rājendra Chōḷa dēvargge iṇḍu 23 Dhātuvastu samtsarada
2. Āshāḍa māsada amāvāseyaṇḍu Pañchiya Siriya-
3. mīnana magam Pañchiya Mu-
4. ddayyam Tilugara māri Changā-
5. lvaṁ kirusōdaram kūḍi turu kom-
6. ḍu pōge Changālvanaṁ kādi turuvuṁ
7. peṇḍirumaṁ peragikki kādi sattaṁ
8. ī kallaṁ niriṣidaṁ Vuddabeyu Mala-
9. yyan uṁ

*Translation.*

In the 23rd year of the reign of Śrī Rājendra Chōḷa dēva the year being Dhātu, on the new moon day of Āshāḍha, Pañchiya Muddayya son of Pañchiya Siriyamma—when Changāḷva together with his younger brother carried off the cows—fought Changāḷva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected.

*Note.*

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Siriyamma, who died in defence of cows and women. The vīragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No. 15.

KRISHNARAJANAGAR TALUK.

15

The Bārādūr grant of Śrīpurusha purchased from Mr. Sayyad Yusuff, at Sāligrāma, Krishnarājanagar taluk.

5 plates : ring with elephant seal.

Old Kannada characters ; Sanskrit language.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ|| ಸಯ್ಯದ್‌ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ  
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ. ಹಳಗನ್ನಡಕ್ಕರ ; ಸಂಸ್ಕೃತಭಾಷೆ.

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಅನೇವೊಹರು ಸಹ.

1. ೧ ಸ್ವಸ್ತಿ ಜಿತಂ ಭಗವತಾ ಗತಘನಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾನ್ತವೇಯ ಕುಲಾಮಲವೈರೇ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಳ್ಗೈಕ ಪ್ರಹಾರಬಣ್ಣಿತ ಮಹಾಶಿರಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲಪರಾಕ್ರ  
ಮಯಶ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ಪ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ಪಾಯನಸ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ವಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ  
ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೈ

5. ತ್ರಸ್ತೃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣಿತಮತಿ ಶಿವಿಶೇಷಸ್ಯ ವಿ

H-A—

6. ದ್ವೈತವಿಕಾಙ್ಕ್ಷನ ನಿಕಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ ಕುಶಲಸ್ಯ  
7. ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ಧನ್ಯ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ  
8. ಸಲರಾನ್ವಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ ಪೂಜನಪರಸ್ಯನಾ  
9. ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರೈಮುಕ ಚರಣಾತಿ ಮೋರ್ಹರಜಪ್ಪಿವಿಶ್ರೀ ಕೃತೋತ್ತಮಾ  
10. ಒಕ್ಕಸ್ಯ ಸ್ವಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಷಮ ಕ್ಷೀತರಾಜ್ಯಸ್ಯ ಕಲಿಯುಗಮಲ ಪಷ್ಕಾವನನ್ನ ಧರ್ಮ ವೈಷೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

H-B—

11. ಮನ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಆಪ್ಯ (ವಿ) ಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲಗಗನಗಭಸ್ತಿಮೂಲನ  
12. ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಙ್ಕವಿವಾಧಿಗತರಾಜ್ಯಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿ  
13. ಪೂರಿತಾನ್ತರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾರ್ಯಸ್ಯ ವಿದ್ವತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ <sup>1</sup>ಅವಿನೀತನಾಮ ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ  
14. ವಿಜೃಂಭಮಾಣಶಕ್ತಿತ್ರಯಸಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತೂರ್ಪೋರುಳು ಪೆಟ್ಟಿಗರಾದ್ಯನೇಕ ಸಮರ ಮುಖಮುಖಾ ಹೂ  
15. ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಶ್ಚಾದತನಗ್ಗಟೀಕಾಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ ದುರ್ಧಾನವಿಮದ್ಧರ್

III-A—

16. ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮ್ಬರಾಧಿಪ ಮಾಲಿಮಾಲಾ ಮಕರಂದಪುಷ್ಪವಿಷ್ಣುರಿಕ್ತಿಯಮಾಣ ಚರಣಯುಗಲ ನಳಿನಸ್ಯ ಮುಷ್ಕರ  
17. ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗಂತರ ಪ್ರಥಿತನಿನ್ದರಾಜ ದುಹಿತೃಜನನೀ ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ  
18. ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ಧಶ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ <sup>2</sup>ರಿಪುತಿಮಿರ ನಿರಾಕರಣೋ  
19. ದಯಭಾಸ್ಯರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಮ[ದಿ]ತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಘಾತವ್ರಣ ಸಂರೂಢಭಾಸ್ವದ್ವಿ  
20. ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಯಕ್ತಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ಪ್ರಸಮೋ

III-B—

21. ರಾಧಿತತ್ರಿವರ್ಗೋ ನಿರವದ್ಯಚರಿತಃ ಪ್ರತಿದಿನಮಭಿವದ್ಧಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೃಷ್ಣ ಮಹಾ ರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ  
22. ಧೇಯಃ ಅಪಿಚ | ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭೋರಸ್ಯ ವಾಚೋತ್ತಿ ತಾಸ್ಯಗ್ಧಾ ರಾನ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪತತಚರಣಕ್ಷೋದ  
23. ಸಮೃದ್ಧಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಖ್ಯಾಸಮರತತ

\* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

<sup>1</sup> ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ.

<sup>2</sup> ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

24. ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿರಾಜಃ || ತಸ್ಯಾನುಜೋಧ್ಯತಿಮತಿದ್ಯುತಿನೀತಿಕ್ರೀಡಯೋಷಿತಾಮತಿ ಸೇವ್ಯೋ  
ದಾನಮಾನವಿ ಸ್ತಂ  
25. ಭವಿಧೇಯೀ ಕೃತಬನ್ಧುಭೃತ್ಯ(ವರ್ಗೋ)<sup>1</sup> ಮನ್ಯಾದಿಭಿರ್ಯುಧೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವರ್ಣ್ಯಾಶ್ರಮಃಪ್ರಜಾನಾಂಪಿತೇವಾನುಗ್ರಹ<sup>2</sup> ಪರ

## IV-A—

26. ಶ್ವತುರ್ದಿಕ್ಷುಪ್ರಶಾಂತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ರಮಾಕ್ಷಾನ್ತಾನೇಕಶತ್ರುಸಂಘಾ(ಪಹ್ಯ)<sup>1</sup>ತ ಕೋಶಪಂ  
ಪೂರ್ಣಾತ್ಮ ಕೋಶೋದ್ವಿಷ್ಣುಕ್ಷೀ ಕಚಗ್ರ  
27. ಹಗ್ರಹಣಾನಕ್ತ ಭುಜದ್ವಯಃ ಶಶ್ವದನವನತಾಹಿತಸೈನ್ಯಾನೇಕ ತಸ್ಯರಾನ್ತಕರಃ ಸ್ಮೃತ್ಯವಿರೋಧೇನ  
ವರ್ಷಶತಪೂರ್ಣಾಯು ಶ್ರೀ  
28. ಮತ್ಪೃಥಿವೀ ಕೊಬ್ಬಣಿ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತನ್ನಿನನ್ನ  
ತನೇರೇಂದ್ರ ಕಿರೀಟಕೋ  
29. ಚರತ್ಯಾಕ್ರದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಯಾಸ್ವಯಂವೃತಪತ್ರ್ನೃವಕಾಮನಾಮೂ ಶಿಷ್ಯಪ್ರಿ  
ಯೋರಿಗಣದಾರಣ ಗೀತಕ್ರೀಡಃ |  
30. ತಸ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣನಮ್ವದ್ಯುಕ್ತೇನ ತದಭ್ಯಮಾಲಾಙ್ಕಿತೇನಾನವರತ ಸಮರ  
ಸಂಘಟ್ಟ ನಿ

## IV-B—

31. ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ  
ಬ್ರಹ್ಮದೇಯ ಪ್ರ  
32. ವರ್ತನಾತಿಶಯಿಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪೃಥಿವೀ ಕೊಬ್ಬಣಿಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ  
ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ  
33. ಪೇ<sup>2</sup>ಕೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ  
ಬಾಣಶರ್ಮಣೇ ತೇಗುಟ್ಟಾಪ್ಪಿಷ  
34. ಯೇ ಬಾರದೂರ್ನಾಮಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವನೃತ್ತಃ ಅಸ್ಯದಾನಸ್ಯ  
ಸಾಕ್ಷಿಣಪ್ಷಣ್ಣವತಿ ಸಹ  
35. ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋಸ್ಯಾಪಹರ್ತಾಲೋಭಾತ್ಕ್ರೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾನಪಚ್ಚಾಭಿಮೃ  
ಹದ್ವಿಃಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

## V-A—

36. ಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವಂತಿ || ಬ್ರಹ್ಮಸ್ವಂತು ವಿಷಂಘೋರಂ ನವಿಷಂ  
ವಿಷಮುಚ್ಯತೇ ವಿಷ  
37. ಮೇಕಾಕಿನಂ ಹಂತಿಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ ಭೂಮಿದಾನಾತ್ಪರನ್ನಾನನ್ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ  
ಹರಣಾತ್ವಾಪಂ ನಭೂತಂನಭವಿ  
38. ಪೃತಿ ಸ್ವನ್ನಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ  
ಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ  
39. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುಸ್ಥರಾಂ ಪಪ್ತಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ಕಿಮಿ ||  
ಅಸ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದಿಕ್ಸೀಮಾನಿ  
40. ದುತೂಂಬುರ್ವಳ್ಳಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಹಿಪಳ್ಳಂ ಪಶ್ಚಿಮತಮ್ವಮುನೈಗುಂಡಿಪಳ್ಳಂ ಉತ್ತರ  
ತೋಗೊಟ್ಟೆಗೆಹಿಪಳ್ಳಂ || ಚಿತ್ರಾಶ್ರಯೇನ ಲಖಿತಂ

## I-B—

1. ॐ स्वस्ति जितं भगवता गतघनगगनामेन पद्मनाभेन श्रीमज्जाह्नवेय कुलामलव्यो  
2. मावभासनभास्करस्य स्वखाङ्गैकप्रहार खण्डित महाशिलास्तम्भलब्धबलपराक्रम यश

<sup>1</sup> ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ.

<sup>2</sup> ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

#### II-A—

6. इत्कविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतु- रुदधि
8. सलिलाखादित यशस श्रीमद्वरिवर्म महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयम्बक चरणाम्भोर्हरजर्प- वित्रीकृतोत्तमा
10. ङ्गस्य स्वभुजबलपराकक्रम कक्रय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

#### II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभास्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गणवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालतूपूर्णोरुल्लरेपेर्निगरायनेक समरमुखामखा ह
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्गटीकाकारस्य पुत्रस्य दुर्दान्त विमर्द

#### III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य मुष्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननी- कस्य श्रीविक्रम
18. प्राथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. दयभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरूढ भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

#### III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनप्रभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

22. धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-  
शतचरणक्षोद
23. सम्मर्द्दभीमे सङ्ग्रामे पल्लवेन्द्रन्नरपतिमजयद्योविळन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत
24. जयावाप्त लक्ष्मीविलासः ॥ तस्याटुजोधृतिमतिद्युतिनीतिकीर्त्तियोषितामति सेव्यो दान  
मानविस्त्र
25. भविष्येयी कृत बन्धुभृत्य (वर्गो) मन्वादिभिर्यथोक्तधर्मोभिरक्षित चातुर्वर्ण्यश्रमः  
प्रजानां पितेवानुग्रहपर

#### IV-A—

26. श्रुतिर्दिशु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पह) त परिपूर्णात्म कोशोः  
द्विपलक्ष्मी कचप्र
27. ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्याविरोधेन वर्षशत-  
पूर्णायु श्रीन्
28. मत्पृथिवी कोङ्कणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तान्दिनन्नतनरेन्द्र-  
किरीटको
29. टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्भवकामनामा शिष्टाप्रयोरिगण  
दारण गीतकीर्त्तिः ।
30. तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्गमालाङ्कितेनानवरत समरसंघट्ट नि

#### IV-B—

31. राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32. वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्कणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम  
राज्याभि
33. षे के वातापी वास्तव्याय वत्सगोत्राय तैत्रयचरणाय नागशर्मणः पुत्राय बाणशर्मणे  
तेगट्ट्विष
34. ये बारदूर्न्नामग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणष्णवति सह
35. स्र विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो  
भवतियोर

#### V-A—

36. क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मखन्तुविषंघोरं नविषं विष-  
मुच्यते विष
37. मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव हरणा-  
त्पापं नभूतं नभवि
38. प्यति खन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयोनुपालनम्  
स्वदत्तां
39. परदत्तां वा योहरेति वसुन्धरां षष्ठिवर्ष सहस्राणि विष्टायां जायते विक्रमि ॥ अस्यग्रामस्य  
पूर्वं दिक्सीमानि
40. दुर्तुर्बुर्पल्लं दक्षिणतः परदगेरेपल्लं पश्चिमतस्मिन्ते गुण्डिपल्लं उत्तरतोगोदगेरेपल्लं ॥  
चित्राश्रयेन लिखितं

*Transliteration.***I-B—**

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jāhnavēya kulāmala-vyō-
2. māva-bhāsana-bhāskarasya sva-khālgaika-prahāra-khaṇḍita-mahā-silā-stambha-labdha-bala-parākrama yaśa-
3. sō dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣhaṇa-bhūṣhitasya Kāṇvāyana sa-
4. gōtrasya śrīmat-Koṅgaṇivarṇma dharmma-mahādhīrājasya pitur-anvāgata guṇa-yuktasya vidyā-vinaya-vihita-vri-
5. ttasya samyak-prajā-pālana-mātrādhigata rājyasya nānā sāstrārthta-sad-bhāvādhigama praṇita-mati viśēshasya vi-

**II-A—**

6. dvat kavi-kāñchana-nikashōpalabhūtasya viśēshatōpy-anavaśēshasya niti-śāstrasya vaktri-prayōktri-kusa<sup>\*</sup>lasya
7. śrīman-Mādhava mahārājasya putrasya pitri paitāmaha-guṇa-yuktasya anēka-chāturddanta yuddhāvāpta chatur-udadhi-
8. salilāsavadita-yaśasa śrīmad-Harivarṇma mahādhīrājasya putrasya dvija-guru-dēvatā-pūjana parasya Nā-
9. rāyaṇa-charaṇānūdhātasya śrīmad-Vishṇugōpa-mahādhīrājasya putrasya Tryambaka-charaṇāmbhōrha-rajapavitrīkrittōtamā-
10. ngasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya Kaliyuga-mala-pankāvasanna dharmma vṛishōdiharaṇa-nitya-sannaddhasya śrī-

**II-B—**

11. man Mādhava-mahādhīrājasya putrasya avichchinnāśvamēdhāvabhritā-bhishikta śrīmat-Kadamba kula-gagana-gabhastimālina
12. śrīmat-Kṛishṇavarṇma-mahādhīrājasya priya bhāginēyasya janani-dēvatānka ēvādhigata-rājyasya vidyā-vinayātīśayapari-
13. pūritantarātmanō niravagraha-pradhāna śauryasya vidvatsu prathamagaṇyasya <sup>1</sup>Avinīta-nānadhēyasya putrasya.
14. vijṛimbhamāṇa-śakti-traya-sampannasya Andariy-Ālattūr-Porulaṛe Peḷua-garādyanēka samara-mukha-makhāhū-
15. ti-prahata śūra-purusha-paśūpahārasya Kirātārjunīyē pañcha-daśa-sargga-tī-kākārasya putrasya durddānta-vimardha-

**III-A—**

16. vimṛidita-vividha-viśvambharādhipa mauli-mālā-makaranda-puñja-piñjai-kriya-māṇa charaṇa-yugala-naḷinasya Mushkara
17. dvitiya-nāmadhēyasya putrasya uditōdita sakala digantara prathita Sindhu-rāja duhitri janani-kasya Śrīvikrama-
18. prathita-nāmadhēyasya chaturddaśa vidyāsthānādhigata vimalatara-mati viśēshasya <sup>2</sup>ripu-timira-nirākaraṇō-
19. daya bhāskarasya putraḥ anēka-samara-sampā[di]ta-vijṛimbhita-dvirada-radana-kulīśābhīghāta-vraṇa-saṃrūḍha bhāsvad-vi-
20. jaya lakṣhaṇa-lakṣhīkṛita-viśāla-vakshasthalaś-śaktitraya-samanvitaḥ sama-dhigata sakala-sāstrārthta-tatvas-sam-ā-

\* This letter is written above the line.

<sup>1</sup> This letter is written above the line.

<sup>2</sup> This letter is written below the line



## III-B--

21. rādhita-trivarggō niravadya-charitaḥ pratidinam-abhivarddhamāna-prabhā-  
vaḥ śrīmat Koṅgaṇi mahārājō Bhūvikrama-dvitiya-nāma-
22. dhēyaḥ apicha<sup>1</sup> nānā-hētiprahāra-pravighaṭita bhaṭōras-kavāṭōtthitā srig-  
dhārāsvāda pramatta-dvipa-sāta charaṇa kshōda
23. sammardda-bhūnē samgrāmē Pallavēndran-narapatim-ajayad-yō Viḷandā-  
bhidhānē rājā Śrīvallabhākhyas-samara-sāta
24. jayāvāpta Lakshminīvilāsaḥ || tasyānujō dhṛiti-mati-dyuti nīti-kīrtti yōshitām  
ati-sēvyō dāna-māna vishram-
25. bha-vidhēyī kṛita bandhu-bhṛitya (varggō)<sup>1</sup> Manvādibhir-yathōkta dhar-  
mērabhirakshita chātur varuṇāśramaḥ prajānām pitēvānugraha<sup>2</sup> para-

## IV-A.—

26. ś-chatur-dikshu-prasānta vighrahaḥ sva-vikramākṛāntānēka śatru-saṃghā-  
(pahṛi)<sup>1</sup> ta kōśa paripūrṇnātua kōśōḥ dvishaḥ-Lakshmī kachagra-
27. ha-grahaṇāsakta-bhujadvayaḥ śaśvad-ānavanatāhita sainyānēka taskarānta-  
karaḥ smṛity-avirōdhēna varsha-sāta pūrṇāyur śrī
28. mat Prithivī Koṅgaṇi vṛiddharāja Śrīpurusha-dvitiya nāmadhēyaḥ apicha<sup>1</sup>  
naktan dinan-nata-narēndra-kīṛita-kō
29. ṭi ratnārka didhiti virājita-pāda-pādmaḥ Lakshmyā-svaymvṛita-patim  
Navakāma-nāmā śiṣṭapriyōrigaṇa dāraṇagita-kīrttiḥ<sup>1</sup>
30. tasya pautrēṇa sva pitāmaha-sakala-guṇa-sampad-yuktēna tadanākamālān-  
kitēnānavarata samara-saṃghaṭṭa ni-

## IV-B.—

31. rākṛitāsēsha-pratipakshēṇa dēva-dviya-guru-pūjā-tatparēṇa chira-kāla-pra-  
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya<sup>3</sup> buddhinā śrīmat Prithivī Koṅgaṇi mahārājēna Śrīpurusha  
nāmadhēyēna ātmanāḥ prathama rājyābhi-
33. shē<sup>1</sup>kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charaṇāya Nāgaśarman-  
nāḥ putrāya Bāṇasarmmanē Tēgattūr-visha-
34. yē Bāradūrnāma grāmas sarvva parihārōpēta udakapūrvvan-dattaḥ-asya  
dānasya sākshināsh-shaṇṇavati saha-
35. sra vishaya prakṛitayaḥ yōsyāpabarttā lōbhāt krōdhat pramādād-vā-sa-  
pañchabhir mūhadbhiḥ pātakais-saṃyuktō bhavati yō ra-

## V-A.—

36. kshati sa puṇya bhāg-bhavati api chātra Manu-gītā ślōkā bhavanti ||  
Brahmasvantu vishaṃ ghōraṃ na vishaṃ vishamuchyatē visha-
37. mēkākinam hanti Brahmasvaṃ putra pautrikam bhūmi dānāt paraṇdā-  
nan na bhūtan na bhaviṣyati tasyaiva haraṇāt pāpam na bhūtam nabhavi-
38. shyati svandātun sumahachchhakyam duḥkam anyatra pālanam dānam  
vāpālanam vēti dānāch-chhrēyōnu pālanam sva dattam
39. para-dattam vā yō harēti vasundharām shashiṭhim varsha sahasrāṇi vish-  
ṭayām jāyatē krimi || asya grāmasya pūrvva diksīmāni
40. Dutūmburppallam dakshinātaḥ Paradagere pallam Paśchinataḥ Kamunte-  
gumḍi Pallam uttārato Gōṭṭere Pallam || Chitrāśrayēna likhitam

*Translation.*

Be it well. Success through the adorable Padmanābha, resembling (in colour) the  
cloudless sky. A sun illumining the clear firmament of the Jāhnavī (or Gaṅga)-kula,

<sup>1</sup> These letters are written above the line.

<sup>2</sup> This letter is written below the line.

<sup>3</sup> This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana-sagōtra, was śrīmat Konguṇi-varmma-dharinma-mahādhiraṇja.

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhiraṇja.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivarmma-mahādhiraṇja.

His son, devoted to the worship of Brahmins, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishṇugōpa mahādhiraṇja.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhi-rāja.

His son, the beloved sister's son of śrīmat Kṛṣṇavarmma-mahādhiraṇja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kadamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta.

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Poruḷare, Peḷnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvinīta).

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named.

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Konguṇi-mahārāja Bhūvikrama, the second so named; who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smritis lived for a complete hundred years was the illustrious Prithuvī-Koṅṇi-Vṛiddharāja Śrīpurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmi, was named Nava-Kāma, beloved by the good (*śiṣṭa priyaḥ*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmans and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Koṅṇi Mahārāja named Śrīpurusha, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgaṭṭūr Vishaya free of all imposts, with pouring of water, to Bāṇaśarmma, son of Nāgaśarmma of Vatsa gōtra and Taitrya charaṇa, dweller at Vātāpi.

Witnesses to this gift.—The existing officials of the Ninety-six thousand.

Whoso resumes this either by greediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahmans is a terrible poison (if seized). It is said that poison is (really) no poison; poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be; the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamunteguṇḍi pallam, and to the north Gottegerepallam.

Written by Chitrāśraya.

#### Note.

This copper plate record was found by Mr. Sayyad Yusuff, a native of Sāligrāma, Krishnarājanagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr. Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures  $8\frac{1}{4} \times 2\frac{1}{4}$ ". The thickness of each plate is about  $\frac{1}{8}$ ". These five plates are strung to a ring 3" in diameter. The thickness of the ring is  $\frac{1}{2}$ ". The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like ma, la, ŋga, ja, ba, śa, chha, a, etc., are all in the old form. The loop of ra has joined the serif. The sign of long ū is given below. The sign of long ī is bent above and rounded inside. The sign of e is on the left. In all respects, the writing resembles the 8th century Ganga characters. Jihvāmūlīya is written by joining 'pa' to 'ra.' In Plate II B, line 11 *avyuchchinnā* is written instead of *avichchinnā*.

LANGUAGE.—Like many Gaṅga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannada language.

GEOGRAPHY.—It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpaṭṭu. If this is the same as Tēgaṭṭūr, the province Tēgaṭṭapura Vishaya may have been somewhere around this village. The village Gōṭṭegere mentioned while giving the boundaries of Bāradūr is also near Tegalpaṭṭu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Gaṅga genealogy given in the present record is the same as in all other famous Gaṅga records. The illustrious Konguṇi-mādhava, Harivarṇma, Viṣṇu-gōpa, Mādhava, Avinīta, Durvinīta, Muṣṭikara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguṇi Śivamāra I and his grandson Śrīpurusha—this genealogy is the same and it is in the same order as in all other famous records of the Gaṅgas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguṇi Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smṛitis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgaṭṭūr Vishayar to Bāṇaśarma, son of Nāgaśarma of Vatsagōtra who was residing at Bādāmi. No epithet is given in the record about Bāṇaśarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gaṅgas were on friendly terms. The village might have been granted to Bāṇaśarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A.D. (E.C. VI Mg 36: record of his 25th year. E.C. IV Ng. 85 of 776 is the record of his 50th year).

The officials of the Gaṅgavāḍi 96,000 are stated to have been the witnesses. This is usually given in the Gaṅga copper plate records. The usual benediction and imprecation appear next.

The writer of this record is Chitrāśraya. It is not known whether it is the name of a person or a title.

#### HUNSUR TALUK.

##### 16

On the pedestal of a Jina image lying near the Jainas Basti mound inside the fort at Ratnāpuri.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1. . . . . () . . . ಕೊಂಡ . . . ಯದ . . . . ಯ ಕುಳಿದ
2. . . . . ಪುಸ್ತಕಗಚ್ಛದ . . . . . ಭಟ್ಟಾರಕ ದೇವರು . . . .

##### Note.

This record on the pedestal of the headless soapstone image probably of Mahāvīra is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhaṭṭāraka dēva (the early portion of the name lost) belonging probably to Koṇḍakumdanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A. D.

##### 17

On a pillar in the navaraṅga of the Īśvara temple at Dharmāpura, Bīlikere hobli.

ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ.

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಢ
2. ಬಜಲು ಬೂವಣ ಬದ್ಧಿವರು
3. ಸಿವಪನ ವೇಪ್ಪ.

##### Note.

The navaraṅga of the Īśvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvaṇa on the 5th of the dark half of Āshāḍha in the year Krōdhi. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A. D. Sivappa is said to have been the witness for this presentation.

#### PERIYAPATNA TALUK.

##### 18

On the pedestal of the image of Dakṣiṇāmūrti in the navaraṅga of the Mallikārjunasvāmi temple on the hill at Beṭṭadpur Bettadapur, Hobli.

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ.

1. ಬಹುದಾನೈ
2. ಸಂವತ್ಸರದ
3. ಮಾಘ ಸು ೧
4. . . . . ಳ್ಲ

*Note.*

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

## 19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple.

ಆದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬುಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ.

1. ಶ್ವಸಿಲಿ ಚೆನ್ನವೀರಗಲು
2. ಡರ ಮೂಗ ಗಂಗಾಧ
3. ರೈಯನ ಶೇವೆ

*Note.*

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaīya, son of Śvasili Chennavīra gauda. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK.

## 20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk.

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ.  
ತೆಲುಗುಕ್ಷರ : ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ಂ|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನಾದ್ರಿಕಲಶಾಯತ್ರ
3. ಧಾತ್ರೀಭತ್ರಿಯಂದಧಾ || ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಸಗಜೋಪ್ಯಗ

4. ಜೋದ್ಧೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ಧೇಮೈಃ ಮಧ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ |  
ನವನೀತ
5. ಮಿಪೋದ್ಧೂತಮಪನೀಯ ತವೋಮಹಃ || ತನ್ಯಾನೀತ್ಸನಯಸ್ತಪೋಭಿರತುಲೈರನ್ವರ್ಧನಾಮಾ  
ಬುಧಃ |
6. ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ಧ್ವಿಷಾಂನಿಘ್ನತೈಃ ತನ್ಯಾಯೋರ್ನಹುಷೋಹಿತಸ್ಯ  
ತನುಜೋ ಯು
7. ದ್ಧೇಯಯಾತೀಕ್ಷಿತಾ | ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||  
ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಙ್ಗೇ
8. ತಿರುಮಲಾಭಿಪಃ | ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ಮಯೇ ತತೋಭೂದ್ಭೂತಮಾ  
ಜಾನಿರೀತ್ವರಕ್ಷಿ
9. ತಿಪಾಲಕಃ | ಧೈರ್ಯದಾರ್ಯಗುಣೋದಾರೋ ಮೂಳಿರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ  
ಸಾದುದಭೂತಸ್ತನ್ಮನ್ನರಸಿಂ
10. ಹ ಕ್ಷೀತೀತ್ವರಃ | ದೇವಕೀನಂದನಾತ್ಮಾಪೋದೇವಕೀನಂದನಾದಿವ || ತತೋಪ್ಯವಾರ್ಯ  
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣ ರಾಜಮಹೀ
11. ಪತಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವಸರ್ವಾಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯನಮಂತಯಾಪ್ರಸ್ಯತಯಾ
12. ವಿಶ್ವಂ ರುಚೈಕೈಂ ಭಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿಭವತ್ಪಾಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |  
ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭು
13. ಜೋಜುಚಿತುರ್ವಕ್ರೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಗಮಯಾದ್ರಮಾಚಕಮಲಂ  
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೌದಾ
14. ಯಸ್ಸುಧೀಭಿಃ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಶ್ಚೋಭೂಪಾಲಾಃ ಕೃಷ್ಣರಾಜಃ  
ಕ್ಷತಿಪತಿರಧೀರೈಕೈರಾಜಾ
15. ರಗರ್ವಾಃ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾನೇತೋರರ್ಥಿ  
ಸಾರ್ಥಶ್ರೀ
16. ಯಮಿಹಬಹುಳೈಕೈಕೈರ್ಬಾಹೀ || ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |  
ವೀರಪ್ರತಾಪಃ
17. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಃ | ನೇತ್ರೇಂದುವೇದಭೂನಂಖ್ಯಾಗಣತೇ ಶಕಜನ್ಮನಾ |  
ಸಾಧಾರಣಾಬ್ದೇ ಮೈಶಾ
18. ಖ್ಯಾಂ ಕೃಷ್ಣವೇಣೇನರಿತ್ಯೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಭ್ಯೋ ನಿರಂತರಂ |  
ಪದವಾಕೃಪ್ರಮಾಣಾ
19. ಬಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುಶಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪಕೇಭ್ಯಸ್ತದಾಗಮೈಃ |  
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
20. ಶ್ರೀಮದ್ವಾಗ್ಗೀಶಯೋಗಿನಾಂ || ಪಾಣಿಪಂಕಜನಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |  
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
21. ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ  
ಭಾರ್ಯಾಭಿನ್ನಹಿತೋಮುದಾ | ವೇದ
22. ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಖ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಭರ್ತೃಶತತ್ವಜ್ಞೈಃ  
ವಿಚಾರ್ಯಜಗತ್ತೀಪ
23. ತಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಮಹಾಹವೇ | ಆಕ್ರಮೋದಯಶೈಲಾಖ್ಯ ದುರ್ಗಂ ಗ
24. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಟ್ ಶ್ರೀನೃಸಿಂಹಾಖ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣ ರಾಜಮಹೀಪಾ
25. ಮೋದಾನಾಜ್ಞತ ಸುರದ್ರುಮಃ || ತತ್ತಾದೃಗ್ವಿಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದೃಘ್ನಪ್ಪನಂಯುತಃ || ಮಠೇನಿತ್ಯಾ
26. ನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವನ್ಯಾಖಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇಶ್ರೀಯಸೇಚ
27. ನಃ || ಅನ್ಯತ್ಪ್ರಾಚೀನ ಭೂಪಾನಾಂ ಅನೇಕಸುಕೃತಾಪ್ತಯೇ | ಪುತ್ರಪಾತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

28. ರಾಜ್ಯವೃದ್ಧಯೇ || ಶ್ರೀಮದ್ಭೀಮರದೀಯತ್ರೈಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ  
ಕ್ಷೇತ್ರೇ ಪ್ರಯಾಗಕ್ಷೇತ್ರ
29. ಸಂನಿಭೇ | ಗ್ರಾಮಂಜೆಳಡೋಣೇದೇಶೇ ಚಿಕ್ಕಕೂಳ್ಳೀತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊಂನಿಟ್ಟಿಗೆ  
ಬೊಮ್ಮನಹಾಳೂ ಯ
30. ಸ್ಯದಕ್ಷಿಣೇ | ಬಾನಾಪುರಂಪ್ರತೀಚ್ಯಾಂಚ ಹಿರಕೂಳ್ಳಿ ಸ್ತಥೋತ್ತರೇ | ದೇಶೇ  
ಕೊಳ್ಳೂರು ಮೊದರಕಲ್ಲೂದ್ವಾಪ
31. ರಿತಕ್ರಮಾತ್ || ಚತುಸ್ವೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ವಾವೀಕೂಪತಟಾಕಾದ್ಯೈಃ  
32. ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಷಾಣನಿಧೃ ಸಾಧ್ಯಜಲಾನ್ವಿತಂ |  
ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ
33. ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |  
ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ
34. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |  
ಕೃಷ್ಣರಾಯಮಹೀ
35. ಪಾಶೋ ಮಾನನೀಯೋಮನಸ್ಸನಾಂ | ಮಂತ್ರಭರ್ತೇಶತತ್ತ್ವಚ್ಛೈವಿಚಾರ್ಯಜಗತಿಪತಿಃ ||  
ಬುತ್ವಿಕ್ಕುರೋಹಿತಾ
36. ಚಾರ್ಯಸಭ್ಯನಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||  
ಸಹಿರಣ್ಯೋ
37. ದಕಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲಶಾಸನಾತ್ತಾ ಮೃಶಾಸನಂ |  
ಕುಶಲೋಮಂಗಣಾ
38. ಚಾರ್ಯೋವ್ಯಲಬದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಖ್ಯಯಾ |  
ಲಬಿತಾನ್ತಾ ಮೃಪ
39. ತ್ರೈನೈತ್ರಯಸ್ತ್ರಿಸಂಶತ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಹೈದಾನಾಭ್ರೀಯೋನುಪಾಲನಂ |  
ದಾನಾತ್ಪರ್ಯಗಮವಾಪ್ನೋ
40. ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |  
ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿವಿಂ
41. ಪ್ಯಾಯಾಂಜಾಯತೇಕ್ರಮಿಃ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ |  
ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರ
42. ದತ್ತಾವಸುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ  
ಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
43. ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ |  
ಸರ್ವಾನೇತಾಃ
44. ಭಾವಿನಃ ಪಾರ್ಥಿಮದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||  
(ಹಿಂಭಾಗ) — (ವರಾಹದರೂಪಿವಿ)
- ಕನ್ನಡಕ್ಕರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुङ्ग शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य दंष्ट्रादंडः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूह तिमिरापहं । सगजोप्यग
4. जोङ्कतं हरिणापिच पूज्यते ॥ अस्तिक्षीरमयाद्देवैः मध्यमानान्महाम्बुधेः । नवनीत
5. मिवोद्धृतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः ।



6. पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्विषां निघ्नतैः तस्यायोर्नहुषोपितस्यतनुजो यु
7. ज्ञेययातिःक्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ॥ तद्वंशेदेवकीजानिर्जज्ञे
8. तिरुमलाभिपः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वये ततोभूद्वृक्कमाजानिर्श्वराक्षि
9. तिपालकः । धैर्यौदार्यगुणोदारो मौलिरत्नं महीभुजां ॥ सरसादुदभूत्तस्मान्नरसि
10. हक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यचार्यवीर्य श्री कृष्णराजमही
11. पतिः । विभर्तिमणिकेयूरमिवसर्वा महीभुजे ॥ कीर्त्या यस्य समंतया प्रसृतया
12. विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13. जोजनचतुर्वक्रोभवत्पद्मभूः । काळीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे  
स्तुत्यौदा
14. र्यस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी  
कृत्यदुर्वा
15. रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16. यमिहवहुळीकृत्यकीर्त्यावभासे ॥ राजाधिराजविरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17. श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूस्ख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18. ख्यां कृष्णवेणीसरित्ते । श्रीमत्परमहंसाख्यपरिव्राड्भ्यो निरंतरं । पदवाक्यप्रमाणा
19. विधपारीणेभ्यो निरंकुशं ॥ श्रीमद्वंशवसिद्धांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20. श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्यं
21. भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22. वेदाङ्गपारीणैस्संख्यावाद्भिः पुरोहितैः ॥ मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीप
23. तिः ॥ प्रतापरुद्रमत्तेभपतिं जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24. जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25. लो दानाजितसुरद्रुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृघर्षसंयुतः ॥ मठे नित्या
26. न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27. नः ॥ अस्मत्प्राचीनभूपानां अनेकसुकृतामये । पुत्रपौत्रप्रपौत्रादि राजानां
28. राज्यवृद्धये ॥ श्रीमद्भूमिरथी यत्र कृष्णवेणीं सरिद्धरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29. संनिभे । ग्रामं वेळडोणेदेशे चिककूळीति विश्रुतं । प्राच्यां हौनिदगे बाम्मनहाळू य
30. स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूळिस्तथोत्तरे । देशे कोळ्ळूर मोदरकल्लुवाप
31. रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32. र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33. बहुभोगं समूहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34. योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णरायमही
35. पालो माननीयो मनस्वनां । मन्त्रिभिर्देशतत्त्वज्ञैर्विचार्यजगतीपतिः ॥ ऋत्विक्पुरोहिता
36. चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37. दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38. चार्यो व्यलिखद्दीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्ख्यया । लिखिता-  
स्ताम्रप
39. त्रेस्मिन् त्रयस्त्रिंशत्सहस्रामुना ॥ दानपालनयोर्मध्ये दानाङ्ग्रेयोनुपालनं । दानात्स्वर्गमवाप्नो
40. ति पालनादद्भुतपदं ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां । षष्ठिवर्षसहस्राणि वि
41. ष्ठायां जायते क्रिमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्र

42. दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं  
 43. भवेत् ॥ सामान्योयं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्  
 44. भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥

I-B—

॥ श्रीविरूपाक्ष ॥ ०

*Transliteration.*

Front—

1. ० । namas-tunga-sīras-chumbi chandra-chāmara-chāravê । trai-lôkya nagarâ-  
rambha mûla stambhâ-
2. ya Saṁbhavê ॥ Harêr-līlâ-varāhasya daṁṣṭrâ daṁḍaḥ sa pâtuvaḥ । Hêmâdri  
kalaśâ yatra
3. dhâtrī chhatra-sriyaṁ dadhau ॥ kalyāṇâyâstu tad dhâma pratyûha  
timirâpahaṁ sagajôpy-Aga-
4. jôdbhûtaṁ Hariṇâpicha pûjyatê ॥ asti kshîra-mayâd dēvaiḥ madhyamânân-  
mahâmbudhêḥ । navanīta-
5. ṁ ivôdbhûtaṁ apanīya tamômahāḥ ॥ tasyâsīt tanayas tapôbhiratulair-  
anvarthanâmâ Budhāḥ ।
6. puṇyair-asya Purûravâ bhujabalair-Âyur-dvishâṁ nighnataiḥ । tasy-Âyur  
Nahushôpi tasya tanujô yu
7. ddhê Yayâtiḥ kshitau । khyâtas-tasya tu Turvasur vasunibhāḥ Sri  
Dēvayânīpatêḥ ॥ tad-vamśê Dēvakī-jânir jajñê
8. Tirumalâbhipaḥ । yaśasvī nṛipauâthêshu Yadôḥ Kṛishṇa ivânvayê ।  
tatôbbhûd Bukkamâjânir Îśvarakshi-
9. tipalakāḥ । dhairyaudârya-guṇôdârô mauḷi ratnaṁ mahîbhujām ॥ sarasâd  
udabhût tasmân Narasiṁ-
10. ha kshitīsvaraḥ । Dēvakī-nandanât Kâmo Dēvakī-nandanâd iva ॥  
tatôpy-avârya-vîrya sri Kṛishṇa rāja mahî-
11. patīḥ । bibharti maṇikēyûram-iva sarvām mahîbhujê । kīrtiyâ yasya  
samantayâprasritayâ
12. viśvaṁ ruchaikyam bhajêd ityâsamkya purâ purârīr abhavat Phalêkshanāḥ  
prayaśaḥ । Padmākshôpi chaturbhu-
13. jôjani Chaturvaktrô bhavat Padmabhûḥ Kâlī khadgam ayâd Ramâcha  
kamalam vīṇamcha Vâṇī-karê ॥ stutyaudâ-
14. ryaś-sudhîbhis-sa-Vijayanagarê ratna simhâsanasthō bhûpâlân Kṛishṇa  
Rājāḥ kshītipatīradharī kṛitya durvâ
15. ragarvân-lâ Gangâtīra Lankâ prathama charamakâdâcha Hêmâchalâmtâd  
â Sêtorarthi sârtha sri-
16. yamīha bahulīkṛitya kīrtiyâ babhâse ॥ rājâdhirāja birudaḥ sri rāja  
paramêśvaraḥ vīrapratâpaḥ
17. sri Kṛishṇadēvarāja mahīpatīḥ ॥ nêtrêṇḍu Vêda-bhû-samkhyâ ganitê  
Saka-janmanâ । sâdhâraṇâdbê Vaisâ-
18. khyâm Kṛishṇavêṇī sarittatê ॥ Śrīmat paramahamsâkhyā parivrâdbhyô  
niramtaram । padavâkya pramânâ-
19. bldhi pârīṇêbhyô niramkuśam ॥ śrīmad Vaishṇava siddhânta sthâpakêbhyas-  
sadâgamaih । sarvatamtra svatamtrêbhyah

20. śrīnad Vāgīsayōginām || pāṇipamkaja samjāta Rāmachandra tapasvinām |  
nijaṃtēvāsi varyē-
21. bhyō varadēbhyō varārthinām Vibudhēndra yatīmdrēbhyō bhāryābhis  
sahitō mudā Vēda-
22. vēdāṃga pārīuais-samkhyāvadbbih purōhitaiḥ || māṃtribhiḥ dēsatatvajñaiḥ  
vichārya jagatī pa-
23. tiḥ || Pratāparudramattēbhapatim jivāmahāhavē | ākramyōdaya-sailākhyā  
durgam Ga-
24. japatipriyam | kshatriyēḥ śrī Nṛsimhākhyamahāpati tanūbhavaḥ | Kṛishṇa  
Rājamahāpā-
25. lō dānāj-jita suradrumaḥ || tat tādṛig vijayam prāpya tat tādṛigh gharsha  
samyutaḥ || mathē nityā-
26. ṃna-dānārthaṃ | Rāmachandrārchanāyacha dēvasy-ākhaṃḍa dipārthaṃ  
bhūyasē śrēyasē-
27. naḥ || asmat prāchina bhūpānam anēka sukṛitāptayē | putra-pautra pra-  
pautrādi rājānam
28. rājya-vṛiddhayē || śrīmad Bhīmarathī yatra Kṛishṇavēṇim saridvarām |  
prāpa tat-samgamakshētrē Prayāgakshētra
29. samnibhē | grāmam Beladonēdēsē Chikkakūlliti viśṛitam | prāchyāni  
Homnītṭige Bommanahālū ya-
30. sya dakshinē | Khanāpuram pratichyām cha Hirekūllis-tathōttare | dēsē  
Kollūrū Modarakallū dvāpa-
31. ritaḥ kramāt || chatus sīmā samāyuktaṃ dvikhārī bhūmi samyutaṃ | vāpī-  
kūpa-tatākādyai
32. r-grihārāmaishcha samyutaṃ || nidhi-nikshēpa-pāshāṇa-siddha-sādhyā  
jalānvitam ākshināgāmi samyuktaṃ
33. bahubhōgam sabhūruham || śishya-prāśishya sambhōga yōgyam vinimayō-  
chitam | dānārtha dharma vikṛiti
34. yōgya bhāgya samanvitam || Vibudhēndra yatīmdrēbhyō yasasvibhyō  
yasasvinām | Kṛishṇa-Rāya mahi-
35. pālō mānanīyō manasvanām || māṃtribhir dēsatatvajñair vichārya  
jagatīpatih || ṛitvik-purōhitā-
36. chārya sabhya sāmājikair yutaḥ || śrī Dig-vijaya-Rāmasya pūjākālē  
mahāmanāḥ || sahiranyō-
37. dakam dhārā-pūrvakam dattavān-mudā || śrī Kṛishṇa-rāja-bhūpāla śāsanāt  
tāmra śāsanam | kuśalō Māṃganā-
38. chāryō vyalikhad Vīraṇātmajaḥ || ślōkāḥ patrādimaślōkamārabhya |  
parisamkhyayā | likhitās tāmrapa-
39. trēsmin trayastrimśat sahāmunā || dānapālanayōr madhyē dānāchhrēyōnu-  
pālanam | dānāt svargam avāpnō-
40. ti pālanādachchutampadam || svadattam paradattam vā yōharēta  
vasumdharam | shashṭhi-varsha sabasāni vim-
41. shṭhāyam jāyatē krimih || ēkaiva bhaginī lōkē sarvēśhām ēva bhūbhujāni |  
na-bhōjyā na-kara grāhyā vipra-
42. dattā vasumdharā || svadattā dvigunam punyam paradattānupālanam  
paradattāpa hārēṇa svadattam nishphalam
43. bhavēt || sāmānyōyam dharmasētur nṛpānam Kālē-Kālē pālanīyō  
bhavadbbih | sarvānētām
44. Bhāvinaḥ pāthimardra bhūyo bhūyō yāchatē Rāmachandrah ||

Back side—

O ॥ śrī Virūpaksha ॥0 (in Kannada character)

Note.

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendrasvamy matt at Nanjangud have been noticed by Mr. R. Narasimbachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimbachar's note on them.

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Śambhu, the Boar incarnation of Viṣṇu and Gaṇapati in three separate verses, the record proceeds to give the Puraṇic genealogy from the Moon to Turvasu. Then the pedigree of Kṛṣṇa Dēva-Rāja is given thus:—In the line of Turvasu was born Tirumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā; his son was Narasimha; his son Kṛṣṇa-Rāja. We are then told that in the month of Vaiśākha of the year Sādhāraṇa corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Kṛṣṇavēṇī, the rājādhirāja rājā-paramēśvara vīrapratāpa Kṛṣṇa-Dēva Rāja, son of the lord of the Kṣatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūḷi consisting of two *khāris* of land situated in Beladone dēśa, at the holy confluence of the Kṛṣṇavēṇī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrājakāchārya, padavākya pramāṇābdhi-pārīṇa Vaiṣṇava-siddhānta sthāpaka, sarvatantra-svatantra*, Vibudhēndra-yatīndra, disciple of Rāmachandra who was the spiritual son (*Karakamala-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, ritviks, purōhitas and court paṇḍits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the mātḥa. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honniṭṭige and Bommanahāḷu, to the south Khānāpura, to the west Hire-Kūḷi and to the north Kolḷūru and Modarakallu. By order of the king the grant was engraved by Mangaṇāchārya, son of Vīraṇa. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King-śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgari characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A. D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha, tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva mātḥas: Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Narahari-tīrtha, disciple of

Madhvāchārya. It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

## 21

Second copper plate record in the same matt (Plate XIV).  
Nāgarī characters and Sanskrit language.

Size  $11\frac{1}{2}'' \times 7\frac{1}{2}''$ .

(3 plates with ring).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ: ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ  $೧೧ \frac{೧}{೨}'' \times ೭ \frac{೧}{೨}''$ .

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ).

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

1. ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗಶಿರಸ್ತುಂ
2. ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರಪೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
3. ಲ್ಲಾಲಾವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
4. ತ್ರೀಶ್ಚತ್ರತಿಯಂ ದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಯ  
ಗಜೋ
5. ದ್ವಿತಂ ಪಂಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
6. ನಂ ಚಕ್ರೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ತಸ್ಯಾಯುರ
7. ಸ್ಯಾತ್ಮಃ ಸ್ತಂಜಜ್ಞೇ ನಹುಷೋ ಯಯಾತಿರಥವತ್ಸ್ಯಾಚ್ಚ ಪೂರುಸ್ತತಃ—ತದ್ವಂಶೇಭರತೋ ಬಧೂ
8. ವ ನೃಪತಿಸ್ತತ್ಸಂತತಾಶಂತನುಸ್ತತ ಯೋ ವಿಜಯೋಭಿಮನ್ಯುರುಧಭೂತಸ್ಯಾತ್ಮರೀಕ್ಷಿ
9. ತತಃ—ನಂದಸ್ತಸ್ಯಾಪ್ತಮೋನಾಸಮಜನಿವಮಸ್ತಸ್ಯ ರಾಜ್ಯಶ್ಚಳಿಕೃಷ್ಣಾಪಸ್ತಸ್ತ
10. ಪ್ತಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾನೀ ದ್ವಿಜ್ಜಳೇಂದ್ರೋ ದಶಮ
11. ಇಹ ನೃಪೋ ವೀರಹಂಮಾಳರಾಯ ಸಾತ್ವೀ ಯೇ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಭೂತಸ್ಯಮಾ
12. ಯಾ ಪುರೀಶಃ—ತತ್ಪುರ್ಯೋಜನಿ ತಾತ ಪಿಂನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನತ್ರ
13. ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರ್ಷ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸನೋ
14. ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ವೀರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ಪಿನ್
15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿನ್ಯು
16. ತಃ—ಯೇನ ಸಾಳುವ ನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧವಾನ ಮಹವಾಸ್ಥಿರೀ ಕೃತಂ ಸ್ಯಃ ಕಾಮಿನೀಃ
17. ಸ್ವತನುಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಕಾವನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿನೀಂ ಕ
18. ಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲ್ಲಾಂಬಿಕಾ ಮುದವಹದ್ವಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
19. ವ ಕಲಶಾಂಬುಧೇ ಸ್ಪುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಮಮಾರ ವಿವಶಂಕರಾತ್ಮಲಮ
20. ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರಪಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
21. ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಮ
22. ಣೀ ರರ್ಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಕಾಂಬಿಕಾಮು
23. ಪ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ತಮ ಭವತ್ತನಯಸ್ತ ಪೋಭಿಃ ಶ್ರೀ ರಂಗ
24. ರಾಜ ನೃಪತಿ ಶೈವಂಶ ದೀಪಃ—ಅರ್ಣ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ತತೀಂ ತಿರುಮ
26. ಲಾಂಬಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತೀ ಪ್ರಥಾವಪಿ ತಿತಿಕ್ಷಯಾ ವಸುಮತೀ ಯಶೋ
27. ರುಂಧತೀಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರವೋ
28. ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯಪಿ
29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ಪರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

30. ಟಾಡ್ರಿ ಕ್ಷಿತಿಲಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
  31. ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹಾಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ
  32. ನರಾತ್ಮೇ ಸಮಿತಿ ನಿಹತ್ಯ ಸ ರಾಮರಾಜ ವೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ
  33. ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾನ ಚಕ್ರಮುರ್ವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷ್ಮಾ ಪರಿಬೃಥ ಕು
  34. ಮಾರೇಷ್ಟಧಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷ್ಮಾಪಾಂ ನಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹಾ
  35. ಜಾ ಸ್ನಾಂಮ್ರಾಚ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕ್ತೋ ನಿರುಪಮೇ ಶತಾಸೋರ್ವೀಮಪಿ ತಿಸೃಷು
  36. ಮೂರ್ತೀಷ್ವಿ ಪ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರಸರಸ್ಯ ಯಸ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾರ್ಥಿ
  37. ವೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಜ್ಯ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
  38. ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕ ವೀರೇ ಧರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ತ್ಯಂ ವಿಲಗ್ನೇಕೌಟಿ
  39. ಲ್ಯಂ ತತ್ಕೃಂತಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ—ಅನಂತರಂ ತ
  40. ತ್ವನಯಃ ಪ್ರತಿತತ್ವಕಾನ್ತಿ ಹಸ್ತಪಜಿತ ದ್ವಿಶಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚರ
  41. ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರಿತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯೈ ವಿಶೇಷ ದು
  42. ಯ್ಯಶ್ಚಾರಾಶಿ ದುರ್ಗೌಕ ವಿಭಾಲವರ್ಯುಃ—ಪರಾಷ್ಟದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
  43. ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊಶಬಿ
  44. ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾನ್ ಸಾಮುಲಾದಿ
- ಪ್ರಕ
45. ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿಲೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
  46. ದಾರ್ಪಣ ತತ್ಪರೋ ರಿಪೂಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನಮರ್ದಿತ್ಯಬಿಲಜನ್ಯರಭಿ
- ಧೀಯ
47. ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ಧಂಡ ಬಲೋತ್ಕಲೇಂದ್ರ
  48. ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ವೈರಿಗಣೋ ಗಂಡರ
  49. ಗೂಲ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಿಪು
  50. ರಹಾರನಾಯಕಃ—ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀ ವರಾಹ
  51. ತಾಂ—ಚಾಲಕ್ ಚಕ್ರವರ್ತಿ ಮಾಣಿಕ್ಯಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
  52. ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸ್ತೋಷಣ ರೂಪಜಿ
  53. ತಾಸಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪು ವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಬಂಡಃ
  54. ರಾಜಾಧಿರಾಜ ಸ್ತೇಜಸ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಪಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಪ
  55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ—ಕಾಂಭಜ
  56. ಭೋಜಕಾಲಿಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ
  57. ಭೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
  58. ಸ್ಯ ನೃಗನಲನಹಪಾ ನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾ—ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ
- ಸ್ವರಮಾ
59. ಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯಾ ಚಲಾಂತಾದಖಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ
- ಶುಭಮಸ್ತು ಓಂ

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60. ಅಶ್ವರತ್ನಪಯೋಧೀಂದು ಗಣತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
61. ಖ್ಯಾತೇ ಮಾಸಿ ಚಾಪಾಧ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ಯಾ
62. ದಶೀ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾವಾನ ರಾಮಚಂದ್ರಸ್ಯ ನನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
63. ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ನಾರ್ಥನೌರಭ್ಯಸರಷ್ಠ
64. ದೇ ವಿಜಯೀಂದ್ರ ಸತೀಥೇಂದ್ರೇ ಸಿಂಹೇನ್ನಿಗ್ಧತರಾಯಚ—ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

66. ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಜಾವೂನೀಮ್ನಿಚಸ್ಥಿತಂ ಸಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67. ನಾಡೌ ಪಾತ್ಯೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋನ್ನೀಮಾಂತಾತ್ಪ್ಪಾಗ್ಧಿಶಿಸ್ಥಿ
68. ತಂ ತೊಡುವೆಲ್ಲ ಶ್ರೀಶೆಂಬಿಯಂ ಉಡಿಗ್ರಾಮ ನೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟ್ಟತ್ತೊಟ್ಟಗ್ರಾ
69. ಮನತ್ತಾ ಸ್ತೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಕಾವೂರೋಣ್ ಪೈತ್ತಿವೆಲಿ ನೀಮಾಂತಯೋರ
70. ಪಿ—ವೆಟ್ಟಾರ್ ಶ್ರೀ ಭೋಗವನ್ನ ದ್ಯಾರುತ್ತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71. ಶಶೋಭಿತಂ—ಪಂಚಾಶತ್ತರಿ ಮಿತಾಭಿವೃರ್ತಿಭಿಶ್ಚ ಸಮನ್ವಿತಂ—ನಾವಲೂರಿತಿ
72. ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73. ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ರಹಾರಂ ವಿಧಿತ್ತಿತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74. ದ್ರವ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃತ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ಯಭೂಪಸ್ಯ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯ್
75. ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ತೀಮಾ ನಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಭಿಶ್ಚಾಪ್ಯಭೋ
76. ಗ ಸ್ವೀಕಾರೈಶ್ಚ ಸಮನ್ವಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77. ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯತಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78. ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯಚ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79. ತ್ರ ಲಬ್ಯಂತೇ ವಿಪ್ರಾ ಪೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜುಷೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80. ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪದ್ವೈರ್ಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81. ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ಸುಧೀಃ—ಭಾರದ್ವಾಜಾನ್ವಯೋಭೈತಿ ಬಹ್ವೈಚೋವೃರ್ತಿಪಂಚಕಂ
82. ವಿಕಲ ದಾನಸ್ಯಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ವೈಚೋ
83. ತ್ರೈವೃರ್ತಿಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನಸ್ಯ
84. ಗೋತ್ರ ಭವೋಬಹ್ವೈಚೋತ್ರೈ ವೃರ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85. ಗೋತ್ರಜಃ—ಒಹ್ವೈಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ಚತೇ—ಕಾತ್ಯಾ
86. ಯನ ಸುಸೂತ್ರೋತ್ರಕಾಶ್ಯಪ ಶ್ರುಕ್ಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭೈತಿ ಕೋನಪ್ಪೋ ವೃ
87. ತಿ ಪಂಚಕಂ—ಅಲ್ಲಿಮಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88. ಟ್ಟೋಪ್ಯತ್ರೈವೃರ್ತಿಕಃ—ದೇವಣಭಟ್ಟಸ್ಯಸುತೋಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ ಬಹ್ವೈಚೋದೇವ
89. ಣಭಟ್ಟೋವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ಚತೇ—ದೇವಪೂಜೈ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90. ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರಾವುಭೌ ಪ್ರತ್ಯೇಕಂ
91. ಚೈಕಾರ್ಧವೃರ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

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92. ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವೈಚೋಗೋಪಿನಾ
93. ಧಜಃ—ಶ್ರೀಮತ್ತೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ವೈಚೋ ರಾಘವಾತ್ಮಜಃ—ವನಿಷ್ಠಗೋ
94. ತ್ರೋಪ್ಯಾಭಲಭಟ್ಟೋಪಿಕನಕಸ್ಯಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣ್ ತಿಂಮ
95. ಪ್ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರಸಜೋ ವೆಂಕಟಯೋಪಿಬಹ್ವೈಚಃ ಪೈನಿಷ್ಠಗೋ
96. ವನಿಷ್ಠಗೋತ್ರಾ ಪಿಠಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾಶ್ಯಪೋಯಾಜುಷಸ್ತಿಂ
97. ಮರ್ಫಸಭೂರ್ವೆಂಕಟಸ್ಸುಧೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ವಜಃ ಉ
98. ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಜುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃರ್ತಿಕಾಃ
100. ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮಠೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ಥಂ ಸ್ಥಾಪಿತಂ ವೃರ್ತಿಸಪ್ತಕಂ—ತದಿದನಯಧುರ್ಯಸ್ಯಪ್ರಥಿತ ಶ್ರೀರಂಗರಾಯ
102. ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾನಸ್ಯಗುಣನಿದಾನಸ್ಯ
103. ಶ್ರೀರಂಗರಾಯಸ್ಯಪತೇ ಸ್ವಾಸನತಸ್ತಾಮ್ರ ಶಾಸನಶ್ಲೋಕಾಃ—ಕವಿಶಾಸನ
104. ಸ್ಯಯಂಭೂ ಸ್ವರಸಮಭಾಣೀತ್ಯಭಾಪತೇ ಸ್ತೂನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105. ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗಣಪಯಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರಶಾಸನಂ
106. ದಾನಪಾಲನಯೋರ್ಮದೈದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

107. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ಪರದತ್ತಾನು ಪಾ  
 108. ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ  
 109. ದತ್ತಾಂ ವಾ ಯಾಹರೇತ ವಸುಂಧರಾಂ ಪಶ್ಯಿವರ್ಷ ನಹನ್ತಾಣಿ ವಿಷ್ಣುಯಾಂಜಾ  
 110. ಯತೇ ಕ್ರಮಿಃ—ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಷ್ಯಾನಕರ  
 111. ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾ  
 112. ಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ  
 113. ವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ  
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

## I-B—

1. ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತये नमः—ನಮಸ್ತುಙ್ಗ ಶಿರಶ್ಚು
2. बि चन्द्र चामर चारवे त्रैलोक्यनगरारम्भ मूलस्तम्भाय शंभवे हरे
3. लीलावराहस्य दंष्ट्रादंडस्सपातुवः । हेमाद्रिकलशायत्र धा
4. श्रीश्लत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरापहं यद्रजोप्यगजो
5. द्रुतं पञ्चास्येनापि लालितं । —जयतिक्षीरजलधर्जातं सव्येक्षणं हरेः आलम्ब
6. नं चकोराणाममरायुष्करं महः—पौत्रस्तस्य पुरुरवा बुधसुतस्तस्यायुरा
7. स्यात्मजस्संजज्ञेनहुषो ययातिरभवत्तस्माच्चपूरुस्ततः—तद्वशे भरतो बभू
8. वनृपतिस्तत्संततौ शंतनुस्तत्तयो विजयोभिमन्युरुदभूत्तस्मात्परीक्षि
9. ततः—नन्दस्तस्याष्टमासौ समजनिनवमस्तस्य राक्षश्छलिकक्षमापस्तस्त
10. समश्रीपतिरुचिरभवद्राजपूर्वो नरेन्द्रः—तस्यासीद्वಿಜಲೇಂದ್ರೋದಶಮ
11. इहनृपोवीरहेम्माळिरायस्तार्तीयಿಕೋमुरಾರೈಕೃತನತಿರುದಭೂತಸ್ಯमा
12. या पुरीशः—तत्तुर्योजनितातर्पिनममहीपालोनिजालोकनत्र
13. स्तामित्रगणस्ततोऽजनिहरन् दुर्गाणि सप्ताहितात्—अद्वैकेन ससो
14. मिदेवनृपतिस्तस्यैवजज्ञसुतोवीरोराघवदेवराडिति ततः श्रीपित्र
15. मो भूपतिः आरवीटिनगरी विभोरभूदस्य बुक्कधरणीपतिस्सु
16. तः—येन साल्लುವನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
17. स्वतनुकान्तिमिराक्षिपतीं बुक्कावनीपतिलको बुधकल्पशाखी कल्याणिनी क
18. मलनाभइवाब्धिकन्यां बल्लंबिकामुदवहद्बहुमान्यशीलां सुते
19. वकलशांबुधेस्सुरभिलाशुगं माधवात्कुमारमिवशंकरात्कुलम
20. ह्रीभृतः कन्यका—जयन्तममरप्रभोरपि शचीवबुक्काधिपात् श्रुतञ्ज
21. गति बल्लमालभत रामराजं सुतं—श्रीरामराजक्षितिपस्य चिन्ताम
22. णेरर्थि कदम्बकानां—लक्ष्मीरिवांभोरुह लोचनस्य लल्लंबिकामು
23. ष्य महिष्यलासीत् । तस्याधिकैस्समभवत्तनयस्तपोभिः श्रीरङ्ग
24. राजनृपति शशशिवंशदीपः—आसन् समुल्लसति धामनि
25. यस्य चित्रं नेत्राणि वैरि सुदृशां च निरञ्जनानि—शर्ती तिरुಮ
26. लांबिकां चरित लीलया रुन्धती प्रथामपि तितिक्षया वसुमतीयशो
27. रुन्ಧती—ಹಿಮಾಂಶುರಿವಿರೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸದ್ರಗೈರಮೋ
28. ದತ ಸಧರ್ಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
29. चारं रामराजं च धीरं वरतिरुमलरायं वैक

## II-A—

30. टाद्रिक्षितीशं अजनयत स एता नानुपूर्व्याकुमारा
- 11



31. निह तिहमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिषु श्रीरङ्गभापरिवृढ रु
34. मारेष्वधिरणं विजितारि क्षमापांस्तिरुमलमहारायनृपतिः महौ
35. जास्सांस्त्राज्ये सुमतिरभिषिक्तो निरुपमेशशासोर्वीमपितिसृषु
36. मूर्तिष्विवहरिः यशास्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वेदोः—दानांबुपूरैरभिषिच्यमानादेव पदंभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकाश्यं विलम्बे कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
40. त्तनयः प्रतीतश्चकास्ति हस्तापजितद्विशाखी श्रीवैगळंवाचिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्य्य विशेषदु
42. र्य्यश्चौराचि दुर्गौकविभालवर्य्यः—पराष्ट्रदिग्राय मनः प्रकामभयङ्कर
43. शशांगधरान्तरङ्गः—हतरिपुरनिमेषानोकहोयाचकानां होशवि
44. रुद्रगंडोरायराउत्तमिडः—महितचरितधन्यामंणियान् सामुलादिप्रक
45. टितविरुदश्रीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46. दार्पणतत्परो रिपूणां अयमवहलुरायमानमदीत्याखिलजमैरभिर्धाय
47. मानधामा—ताण्डविनोदयां विरुदमन्यरगण्ड तयोदंडबलोत्कलेन्द्र
48. जयपण्डितवीरयुतः—चण्डिमशालिवाहुबलदण्डितवैरिगणोगण्डर
49. गूलिमन्य पुलिमन्य महाविरुदः सारवीररमया समुलसन्नारधीटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एविरुदरायरा
52. वेद्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपजि
53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवखंडः—
54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशंरक्षणपरो दुष्ट
55. शार्दूलमर्दनः इत्यादिविरुदैर्वन्दितत्या नित्यमभिष्टुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुति
57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58. स्य नृगनलनहुषान्यवन्यामथान्यान्—आसेतोरासुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु औ

## II-B—

60. अश्वरत्नपयोर्धीदुगणितेशकवत्सरं । युवसंवत्सरे
61. ख्याते मासिचाषाढनामनि । वक्षेवळक्ष पुण्यायां प्रथमद्वा
62. दशीतिथौ पेरुंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णाब्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदप
64. दे विजयींद्रसतीथेन्द्रेसिण्येस्निग्धतराय च—रघुनन्दनतीर्थश्रीपा
65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावूत्सीस्त्रिचस्थितं नित्यविनोदश्रीवल
67. नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्सीमान्तात्प्राग्दिशिस्थि
68. तं तोडुवेल्लि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टुत्तोदृग्रा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कह्वूरोन् पैत्तिवेलिसीमान्तयोर

70. पि-वेदार्थश्रीभोगवन्नद्यारुत्तरतस्थितं—पुदुळुडि ग्रामकेण युतंकणि
71. शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वितं—नावलूरिति
72. विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
73. शोभितं—अचन्द्राक्रमिदं ग्राममग्रहारं विधित्सितः तिमपाम्बुधि चं
74. द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचव्वभूपस्य विज्ञप्तिमनुपालयन्
75. सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
76. ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
77. श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्वं
78. कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
79. त्र लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
80. दृजः—चेन्नपट्टं तिरुमलभट्टः षड्वृत्तिकोत्र च—सहवासिगुरु
81. लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतिबह्वचोवृत्तिपञ्चकं
82. विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
83. त्रिवृत्तिकः—अनन्तपण्डितसुतो गोविंदाचर्य कोविदः उपनन्यु
84. गोत्रभवोबह्वचोत्रिवृत्तिकः—श्रीनारायणवट्टस्य सुतो गौतम
85. गोत्रजः—बह्वचोगिरिभट्टोपि वृत्तित्रयमिहाश्रुते—कात्या
86. यनसुसूत्रोत्रकाश्यपश्शुक्लयाजुषः—तिमरससुतोभ्येति कोनप्पोवृ
87. त्तिपञ्चकं—अल्लिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
88. ट्टो प्यत्रत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
89. णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
90. मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्राबुभौ प्रत्येकं
91. चैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

### III.A —

92. गुरुरायस्य नन्दनः वेंकटोप्यात्रेय गोत्रोबह्वचोगोपिना
93. थजः—श्रीमत्कोनेरिभट्टोपि बह्वचोराघवात्मजः—वसिष्ठगो
94. त्रोष्णौमलभट्टोपिकनकसृजः—याजुषोगौतमगोत्रोवीणेतिम
95. प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिबह्वचः—वैसिष्ठगो
96. वसिष्ठगोत्राविट्टलस्सुतस्तिमरसापि च—काश्यपोयाजुषस्ति
97. मरसभूवेंकटस्सुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
98. दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
99. त्तमरसात्मजः—वेंकटपोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
100. सुरेन्द्रतीर्थवर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
101. र्थं स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्यस्यप्रथितश्रीरङ्गराय
102. वर्यस्य—शासनमतिवलशासनतरुकरदानस्य गुणनिदानस्य
103. श्रीरङ्गरायनृपतेस्सासनतस्तांशशासनश्लोकान्—कविशासन
104. स्वयंभूस्सरसमभाणीत्सभापतेस्सूनुः—श्रीरङ्गरायभूपालशा
105. सनाद्वीराणात्मजः—श्रीमद्रणपयाचार्योव्यलिखत्तांशशासनं
106. दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं—दानात् स्वर्गमवा
107. प्रोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणंपुण्यपरदत्तानुपा
108. लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां षष्टिर्वर्षसहस्राणि विष्टायांजा  
 110. यतेक्रिमिः—एकैवभगिनीलोके सर्वेषामेव भूभुजां न भोज्यानकर  
 111. ग्राह्याकिप्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का  
 112. ले काले पालनीयोभकद्रिः—सर्वनितान् भाविनः पार्थि  
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

*Transliteration.*

I-B—

1. śubham-astu śrī Gaṇādhipatayê-namah namas-tunga śiraś-chum-
2. bi chaṇdra-châmarā-chârāvē trāi-lôjya-nagarârambha-mûla-stambhâya  
Sam-bhavê Harêr-
3. lîlâ-varâhasya damshtrâ-damdas-sa-pâtu vah ! Hêmâdri-kalāsâ yatra dhâ-
4. trîs chchhatra-śrīyaṁ dadhau ! kalyāṇyâstu taddhâma prattyûha-timirâ  
paham yad-gajôpy-Agajôd-
5. bhûtaṁ pañchâsyênâpi lâlitaṁ ! jayati Kshîtra-jaladêr-jâtaṁ savyêkhsanam  
Harêh âlamba-
6. nam chakôrânâṁ amarâyushkaram mahah pastras tasya Purûravâ Budha-  
sutaṁ tasy Âyura
7. syâtmajas samjâñê Nahushô Yayâtirabhavat tasmâchcha Purus-tataḥ  
tad-vasê Bharatô babhû-
8. va nripatih tat samtatan Samtanustattaryô Vijayôbhimananyurudabhût  
tasmât Parîkshi-
9. t-tataḥ—Namdasyâshtamô sau samajani navamas tasya râjñas Cha-  
likka kshamâpastasta-
10. ptama śrī pati ruchir abhavat rāja pûrvô narêndrah tasyâsît Bijjalêndrô  
daśama
11. iha nripô vîra-Hemmalî-rayah târtiyikô murârau kṛita natir udabhût  
tasya Mâ-
12. yâ-purîsaḥ tat-turyôjani Tâta Pinnama mahîpâlô nijâlôkanatra-
13. stâ-mitra-gaṇas-tatô jani haraṇ durgâni saptâhitât ahnaikêna sa sô-
14. midêva nripatis tasyaiva jajña sutô vîrô Râghava Dêvarâḍiti tataḥ  
śrī Pinna-
15. mô bhûpatih Âravîti-nagarî vibhôr abhûd asya Bukka dharaṇî-patis su-
16. taḥ yêna Sâluva-Nṛisimha rājya mapyêdbamâna mahasâ sthîrî-kṛitaṁ svah  
kâminih
17. svatanu kâmtibhir âkshipmtîm Bukkâ-vanîpa-tilakô budha-kalpa-śakhî  
kalyâṇinîm Ka-
18. malanâbha ivâbhdhi-kanyâṁ Ballâmbikâ muda vabad bahu mânya  
śîlâṁ sutê
19. va Kalâsâmbudês-surabhîlâ śugam Mâdhavât kumâramiva Samkarât  
Kula-ma-
20. hî-bhṛitaḥ-kanyakâ Jayamtamamara prabhôr api Śachiva Bukkâdhipa  
śrutam ja-
21. gati Ballamâlabhata Râma-râjam sutam śrī-Râma rāja kshitipasya  
Chimtâma-
22. nêr arthi kadambakanâṁ-Lakshmîr ivâmbhôruha-lôchanasya Lâkkanîbi-  
kâ mu

23. shya mahishyalâsit<sup>1</sup> tasyâ dhikais-samabhavat tanayas-tapôbbih  
Sîramga-  
24. rāja-nṛpatiḥ Śaśi-vamśa-dīpaḥ āsan samullasati dhāmani  
25. yasya chitraṁ nêtrāṇi vairi-sudṛṣāṁ cha niraṁjanāni śatīm Tiruma-  
26. lāmbikāṁ charita-līlay-Arumdhatī prathām-apī titikshayā vasumatī yaśō  
27. rumdhatīm-Himāmsuriva Rōhinīm hṛdaya-hāriṇīm sad-guṇair amō  
28. data sadharminīm ayam avāpya vîrāgraṇihṛchita-naya vi-  
29. chāraṁ Rāma-rājaṁ cha dhīraṁ vara Tirumala rāyaṁ Venka-

## II-A—

30. tādri-kshitisaṁ ajanayata sa êtân ānupūvyâ kumârâ-  
31. n iha Tirumala-dēvyāmēva rājâ mahaujōḥ sakala-bhuvana-kamṭakâ-  
32. n arātīn samiti nihatya sa Rāma-rāja vīraḥ Bharata-Manu-Bhagīrathâ-  
33. di rāja prathita yaśāḥ pra-śaśāsa chakram urvyāḥ trishu Śrī-Raṁga kṣmâ-  
paribṛḍha-ku  
34. mārēshvadhiraṇaṁ vijitâri kṣmâpāms-Tirumala mahârāya nṛpatiḥ  
mahau-  
35. jas-sāmṛājye sumatir abhishiktô nirupamē śaśāsōrvīm api tisṛishu  
36. mûrtishviva ariḥ yaśasvinām agra-sarasya yasya paṭṭâbhishêkê sati  
pârthi-  
37. vēmḍōḥ dānāmbu-pûrair abhishichyamānâ Dēvī-padam Bhûmir iyaṁ  
jagâhê  
38. yasmin śasatyēka-vīre Dharitrīm ênākṣiṇām ēva kârśyaṁ vilagnê kauṭi-  
39. lyam tat kuṁtalê karkaśatvaṁ tad vakshōjê chāpalam tat kaṭâkshe  
anamtaram ta-  
40. ttanayaḥ pratitas chakâsti-bastâpajita dviśâkhî śrī Vemgalāmbachira-  
41. punya-râśi Śrīraṁgarāyaḥ śrita-bhāgadhēya vâraśi-gāmbhīrya viśēsha-du-  
42. ryyas-chaurâchi durgau kavibhâla varyyaḥ parâshṭra-digrāya-manah  
prakāma bhayanakara  
43. śŚārmga-dharātarnṁgaḥ hata-ripur-animēshâ nōkahô yâchakânām hośabi-  
44. rudara gaṁḍô rāyarâutta miṇḍaḥ mahita-charita dhanyô maṁṇiyân sâmu-  
lâdi praka-  
45. ṭita-biruda-śrīḥ pâṭitârâti lôkah ubhaya-dala-pitāmahô natânām abhaya-pa-  
46. dârpaṇa tatparô ripûṇām ayamava halurāya-mānamardity-akhila janai  
rabhidhīya-  
47. mānadhāmâ-tāṁḍavitô-dayô biruda manyara gaṁḍa tayôḍḍaṁḍa balô  
tkalēṁdra  
48. Jayapaṁḍita vīrayutaḥ-chaṁḍīma-sâli bahu-bala ḍaṁḍita vairi-gaṇô  
Gaṁḍara  
49. gûli manya puli mānya mahâ birudaḥ sâra-vīra-ramayâ samullasan Āravîṭi-  
pu-  
50. ra-hāra-nāyakaḥ-kuṁḍaliśvara-mahâbhujasrayan maṁḍalika dharanī  
Varâha  
51. tām Châlikka-Chakravartī māṇikka mahâkirîṭa mahanīyaḥ ê birudarāyarâ  
52. vēśyaika bhujanga-ramaṇīyaḥ-oshadhi-patyupamâyita gaṇḍandas tōshana  
rûpaji-  
53. tâsama kâṇḍaḥ bhâshege tappuva rāyara gaṇḍaḥ pōshana nirbhara bhû nava-  
khamḍaḥ  
54. rājādhi-rājas tējasvī śrī-rāja paramēśvaraḥ śiṣṭa samrakṣhaṇaparô dusṭa-  
55. śârdûla-mardanaḥ ityâdi birudair vaṁḍitatyânityam abhishṭutaḥ Kāmbeja

56. Bhôja Kālimga Karahātādi pārthivaiḥ pratihāra-padam-prāptaiḥ prastuta-  
stuti-  
57. ghôṣhaṇaḥ sôyam Śrī-ramgarāya-kshitipati tilakô ratna-Siṇhāsana-sthaḥ  
kīrtiyā nītyā nira-  
58. sya Nṛiga-Nala Naḥushānapy-avanyām athānyān ā Sêtor ā Sumêrôr  
Avani-suranutāḥ svaram ā  
59. chOdayādrēr ā Pāschātya chalāmtād akhila hṛidaya māvajrya rājyam  
prasāsti śubham astu ॐ

## II-B—

60. aśva-ratna-payôdhimdu gaṇitē Śaka-vatsarē Yuva-saṃvatsare  
61. khyātē māsi cha Āshādha nāmāni<sup>1</sup> pakshē valakshē puṇyâyām prathama Dvā-  
62. daśi tithau Perumkoṇḍa purāvāsa Rāmachamdrasya sannidhau pada-vākya  
pramā-  
63. nābldhi pāragāya suyôgine-sarva-sāstra pasūnārtha saurabhya rasa-shaṭpa-  
64. dē Vijayindra satīthēndrē sishyē snigdha-tarāya cha Raghunāndana  
tīrtha-Śrīpā-  
65. da-hastāmbujanmanē Surēndratīrtha Śrīpāda guravē paramātmanē Chôla-  
66. māṇḍala rājyastham Tamjāvūr-simni cha sthitam nityavinôda śrī Vala  
67. nāḍau pāttocha kīrtitam Vāḍavillava Nallūrôs-simāmtāt prāgdīsi sthi-  
68. tam Toduvelli śrī-Sēmbiyamkuḍi grāma simāmta dakṣiṇam Kāṭṭattotṭa  
grā-  
69. ma nattāt simāmtādapi paschimam Tirukkarhāvūrôn Paittiveli simām  
tayôr a-  
70. pi Veṭṭāri śrī-Bhōgavannadyār uttarata sthitam Pudukkuḍi grāmakēṇa  
yutam kaṇi-  
71. śa-sôbhitam pañchāśat parimitābhir vṛttibhis cha samanvitam Nāvalūr iti  
72. vikhyāta grāmasya prati-nāmakam-Rāmachamdrapuram chēti śritam  
vāstūpa-  
73. sôbhitam-ā chamdrākram imam grāmam agrahāram vidhitsitah-Timnapām-  
budhi cha-  
74. mdrasya nityam dharma pravṛtirtinah vīra śrī Chavvabhūpasya vijñapti-  
m anupālayan  
75. sarvānānyam chatu-simā saṃyutam cha samantataḥ—nidydibhischa  
ashṭa-bhō-  
76. ga svikāraischa samanvitam—dānādhamana vikṛiti yōgyam vinimayô-  
chitam  
77. Śrirangarāya Dêvêndrah śrī-Dhanêśô mahā-yasāḥ sahiranya-payô-dhārā-  
pūrva-  
78. kam dattavān mudā-pratigrihya cha tam grāmam Surēndrô viprasād-vyadhāt  
vṛttimāmtô-  
79. tra likhyāmtē viprā Vêdānta pāragāḥ Yājushôpy Ātrēyā gôtraḥ śrī Tiru-  
mala Bha-  
80. ṭṭajah-Chennapaṭṭam Tirumalabhāṭṭah shaḍvṛtirikôtracha saḥavāsi guru  
chāṇa  
81. Lakshmīnārāyaṇas sudbhīḥ—Bhāradvājānvayôbbhyēti Bahvṛichôr vṛitti  
pañchakam  
82. Vikala-dāsasya sūtô Bhāradvājānvayôbbhavaḥ-sudhīr Ānanda-bhaṭṭôpi  
Bahvṛi chō-  
83. tra trivṛtirikah-Anamta paṇḍita sūtô Gôvīndâchārya kôvidaḥ Upananyu

84. gôtrabhavô bahvrichôtra trivṛtikah śrī-Nārāyaṇa bhāṭṭasya sūtô  
Gautama-
85. gôtrajah-Bahvrichô Giri-bhāṭṭôpi vṛtitrayamihâśnutê Kâtyâ-
86. yana su-sûtrôtra Kâśyapaśśukla Yâjushah Timmarasa-sutôbhyêti Kôna-  
ppô vri-
87. rti pañchakam—Allima bhāṭṭasya sūtô Bhāradvājānvayôdbhavaḥ  
Yâjusha śrī-Tirumalabha-
88. tṭôpyatra tri vṛtikah-Dêvaṇa bhāṭṭasya sūtô Bhāradvāj-ānvayôd-  
bhavaḥ bahvrichô Dêva-
89. na bhāṭṭô vṛti trayam ihâśnutê-Dêvapûjai Śrinivâśah śrī-Tirumala  
bhāṭṭajah Tiru-
90. mala bhāṭṭâtmaĵô Vemkaṭayôpi Yâjushau Harita gôtra ubhau pratyêkam
91. chaikârdha vṛtikau-Yâjusha Śrivatsa gôtrô

### III-A—

92. Guru râyasya namdanah Vemkaṭôpy-Âtrêya Gôtrô bahvrichô Gôpinâ-  
thajah-śrīmat Kônêri bhāṭṭôpi Bhavrichô Râghavâtmaĵah-Vasishtḥa gô-
93. trôpy-Aubhala bhāṭṭôpi kanaka srijah Yâjushô Gautama gôtro Viṇe  
Timma-
94. ppayôpicha-Gautamas Timmarasajô Vemkaṭayôpi Bahvrichah Vaisishṭḥa  
gô
95. Vasishtḥa-gôtrâ Viṭṭhala sutas Timmarasâpi cha Kâśyapô Yâjushas  
Tim
96. marasabhûr Vemkaṭassudhiḥ-Raṅgubhaṭṭa sūtô Yâjushah Kausikâ-  
nvachah U-
97. dayam bhāṭṭôpi Konjubhaṭṭa putrôpi Yâjushah śrī-Tirumala bhāṭṭas cha  
śrīmat-
98. Tammarasâtmaĵah Vemkaṭapôpi sarvê tē pratyêkam chaika vṛtikâḥ
99. Surêndra-tirtha varyêṇa sva-mathê nityavâśinah—Râmachandrasya  
pûjâ-
100. rtham sthâpitam vṛti saptakam tadidam naya-dhuryasya prathita Śrī-  
raṅga-râya
101. varyasya-śâsana mativala śâsana taru kara dânasya guṇa-nidânasya
102. Śrīraṅga-râya nripatês-śâsanatas-tâmmra śâsaṇa ślôkan-kavi-śâsana
103. Svayambhûḥ sarasambhânî Sabhâ patês sūnuḥ-Śrīraṅgarâya bhûpâla  
śâ-
104. sanâd Vīraṇâtmaĵah śrīmad Gaṇapayâ-châryô vyalikhat tâmmra śâsanam
105. dâna-pâlanayôr madhyê dânat chehhrêyônu pâlanam dânat Svargam  
avâ-
106. pnôti palanâd achyutam padam-svadattâd dvigunam punya para-dattânu  
pâ-
107. lanam-para-dattâpahârêṇa sva-dattam nishphalam bhavet-sva-dattam  
para-
108. dattam vâ yau harêta vasundharâm shashtir varsha sahasrâṇi vishṭhâyâm-  
jâ-
109. yatê kriṇiḥ-êkaiva bhagini lôkê sarvêśhâm êva bhûbhujâm na bhôjyâ  
na kara
110. grâhyâ vipra-dattâ visundhara sâmanîyôyam dharma-sêtur nripânâṃ  
kâ

112. lē kâlê pâlanîyô bhavadbhiḥ-sarvânêtân bhâvinah pārthi  
 113. vëndrâu bhûyô bhûyô yâchate Râmachandrâḥ Râmachandrâya namaḥ

(in Kannada characters) Śrī-Virûpāksha.

*Note.*

(See M. A. R. 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring  $11\frac{1}{2}$ " by  $7\frac{1}{4}$ ". The record is engraved in Nāgari characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Kārṇāṭaka kings, such as E.C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālamgiri plates (M. A. R. 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus : In Pūru's race was born Bharata, in whose line was Śantanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parikshit. Eighth from him was Nanda, ninth from whom was Chalikka, seventh from whom again was Rāja-narēndra. Tenth from him was Bijjalēndra, third from whom was Vīra-Heminādi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīṭi-nagari. His son was Bukka who firmly established even the kingdom of Sāluva Narasimha. His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkaṭādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles : *hosu-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *ubhaya-dala-pitamaha*, *birudamanyara-gaṇḍa*, *gaṇḍaragūḷi*, *mānya puli*, *maṇḍalika-dharani-vāraha*, *Chalikka-chakravartī* and *biruda rāya rāhuta vēśyāika bhujāṅga*. He was the chief gem in the necklace Āravīṭipura, and had Manniyān Sāmūla and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshāḍha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vīra Chevappa-bhūpa, a moon to the ocean Timmapa, with all the usual rights, the village Nāvalūr, surnamed Rāmachandra pura, together with the village Pudukkuḍi, situated in Nityavinōda-valanādu of Tanjāvūr sime in the Chōla-maṇḍala kingdom, to the *padavākyapramāṇābdhi-lāraga*, a bee in gathering the fragrant honey of the flowers the śāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his maṭha and the rest distributed among various Brahmans. Then follow the names of the Brahmans and the details of the shares. The boundaries of the villages granted are thus given :—to the west, Vāḍavillava-nallūr; to the north, Toḍuvelli śembiyenkuḍi;

to the east, Kāṭṭattotṭa; and to the south, Tirukkarhavūr, Paittiveli and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-śāsana-svayambhū (apparently a title) and the plates were engraved by Virāṇa's son Gaṇapayāchārya. After five usual final verses comes the king's signature—śrī Virūpāksha.

## 22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language.

Size 11"×8½" (the last plate only).

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೧" × ೮ ½".

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ).

(ಮುಂಭಾಗ)—

1. ಕಾಂಭೋಜ ಭೋಜ ಕಾಳಿಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲ
2. ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸುತಿ ಘೋಷಣಃ || ೨೪ || ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕ್ಕಿ
3. ಅಪತಿಲಕೋರತ್ನಸಿಂಹಾಸನೇಃ ಶೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನೃಪನಳನಹು
4. ಪಾನವ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ವೈ
5. ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ವಾ ದಾಚಲಾಂತಾದವಿಳಹೃದಯಮಾ
6. ವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ || ೨೫ || ಅಶ್ವ ರತ್ನ ಪಯೋಬ್ಧೀಂದು ಗಣಿತೇಶಕಜನ್ಮ
7. ನಾ | ಯುವನವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಫಲಪ್ರದೇ || ೨೬ || ಕೃಷ್ಣಪಕ್ಷೇತ್ರ
8. ಯೋದಶ್ಯಂ ಶಿವರಾತ್ಯಾಮಹಾತಿಥೌ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
9. ಪಾಕ್ಷಸ್ಯನನ್ನಿಧೌ || ೨೭ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾಜು
10. ಪೂಂ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೮ || ಶ್ರೀಮದ್ವೈ
11. ಪ್ಲವನಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗರೀಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ
12. ಪೂಜಕಾನಾಂ ಮುದಾನದಾ || ೨೯ || ಶ್ರೀಮತ್ಪುರಂದ್ರ ಯತಿರಾಚಾರ್ಯಾಪಂ
13. ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಿಜಯೀಂದ್ರಾರ್ಯಯೋಗಿನಾ
14. || ೩೦ || ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ವನಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
15. ತ್ವಾರ್ಥವೇದಿನೇ ಚಿತ ವಾದಿನೇ || ೩೧ || ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
16. ಚೇತನೇ | ವಿದ್ವತ್ಕುಮುದನಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ. ಬಂಧವೇ || ೩೨ ||
17. ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಚತಾಂಘ್ರಯೇ | ಶ್ರೀಸುಧೀಂ
18. ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಪ್ಸಪ್ರದಾಯಿನೇ || ೩೩ || ಮಠೇನಿತ್ಯಾನಂದಾನಾ
19. ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ಅನ್ಯತ್ಪಾಚೀನಭೂಪಾನಾಮನೇ
20. ಕ ಸುಕೃತಾಪ್ತಯೇ || ೩೪ || ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
21. ಳುಕಂ | ಗ್ರಾಮಂತಥೈವದಾಡಾಮಿ ದೇಶೇಖ್ಯಾಡಾಭದಂ ಪರಂ || ೩೫ || ಮಲಾ
22. ಪ ಹಾರೀಣೀತೀರ ತುಂಗಭದ್ರೋತ್ತರೇತಚೇ | ಯಡವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
23. ನವೀದೇಶನಂಸ್ಥಿತಂ || ೩೬ || ಸಿಂದುನೂರೋರಧ ಸ್ಥಾಚ್ಚ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞ
24. ತಂ || ೩೭ || ಅರಳೀಹಳ್ಳಿ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ || ೩೮ || ಧರ್ಮವಿ
25. ತ್ವಚ್ಛೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಸಿದ್ಧಸಾ
26. ಧೈಜರಾಸ್ಥಿತಂ || ೩೯ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂನಭೂರು
27. ಹಂ | ವಾವೀಕೂಪತಟಾಕೈಶ್ಚ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ೪೦ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ
28. ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ



(ಹಿಂಭಾಗ)——

29. ಸಮನ್ವಿತಂ | ಪರೀತಃ ಪ್ರಯುಕ್ತಃ ಪುರೋಹಿತ ಪುರೋಗಮ್ಯಃ | ೪೦ ||
30. ವಿನುತ್ಯರ್ವಿವಿಧೈಂಶ್ರೌತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ರಾಂತಕೀರ್ತಿಃ
31. ಸಂಪನ್ನಶ್ಚ ದ್ಧಮಾನಸಃ | ೪೧ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
32. ಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
33. ತ್ತವಾನ್ಮದಾ || ೪೨ || ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾಸನಾದ್ವೀರಣಾತ್ಮಜಃ
34. ಕುಶಲೋ ಮಿಂಗಣಾಂಚಾರ್ಯೋ ವೈಲಖತ್ತಾಮ್ರಶಾಸನಂ | ೪೩ || ಶ್ರೀ
35. ದಾನಪಾಲನಯೋ ಮರ್ಥೈದಾನಾಭೈರ್ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮ
36. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ | ೪೪ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂಪರ
37. ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ೪೫ ||
38. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷನಹ
39. ಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ೪೬ || ಏಕೈವಭಗಿನೀಲೋಕೇನರೈಷಾ
40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ೪೭ ||
41. ನಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
42. ದ್ವಿಃ | ಸರ್ವಾನೇತಾಽಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚ
43. ತೇ ರಾಮಚಂದ್ರಃ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

*Transliteration.***Front—**

1. Kāṁhhoja-Bhōja-Kāṁginga-Karahātādi parthivaiḥ sauvidalla
2. padaprāptaiḥ prastuta stuti ghōṣaṇaḥ |24|| sōyaṁ Śrīraṁgarāja kshi-
3. tipati tilakō ratna simhāśanasthaḥ kirtyā nityaṁ nirasyan nṛipa Naḷa-Nahu
4. shān-apy-avadhyān-athānyān | āśētor-ā Sumērōr avani-suranutah svai-
5. ramāchōdayādrēr āpāschād āchalāmtād-akhilahrīdayam ā-
6. varjya rājyaṁ prāsāsti |25|| āśva-ratna-payōbdhīṁdu gaṇitē Śakajanma-
7. nā | Yuva-saṁvatsare Māgha māsy-amṅgha phala pradē |26|| Kṛishṇapakshē
- tra-
8. yōdasyām Śivarātryām mahātithau | Pampākshētrnivāsa śrī Virū-
9. pākshasya saṁnīdhau |27|| śrīmat-paramahamṣākhyā-parivrādīśatā-ju-
10. shān | padavākya-pramāṇābdi pāriṇānām niramkuṣam |28|| śrīmad-Vai-
11. shṇava siddhānta saṁsthāpana garīyasām Rāmachandra-padāmbhōja
12. pūjakānām mudāsādā |29|| śrīmat Surēndra yatirāt-pāṇipam-
13. kaja-janmanām | sadva-tamtra svatamtra śrī Vijayīndrāryōginā-
14. m |30|| nijāmtēvāsine Madhvasiddhāntārthōpadēsinē | Vēda-Vēdāṅga-ta
15. tvārtha vēdinē jītavādine |31|| āśēshatīrtha saṁchāra pavitrikṛita
16. chētasē | vidvat-kumuda saṁdōha kaṁpudī priya bāṁdhavē |32||
17. rājādhirājākṣīra kōṭikūṭārchitāṁghrayē śrī Sudhīn-
18. drayatīndrāya bhaktābhishṭa pradāyinē |33|| māṭhē nityāṁna dānā-
19. rtham Rāmachandrarāchanāyacha | asmat prāchīna bhūpānām anē-
20. ka sukritāptayē |34|| śrī Tāmaragerē rājyē grāmam Bachchanahā-
21. lūka m | grāmam tathaiva Bādāmi dēsē Khyādābhidaṁ param |35|| Malā-
22. pahārīnī tīrē Tungabhadrōttarē tatē | Yādavālabhida grāmam Mā-
23. navidēśa saṁsthitam |36|| Sṁdubusūrōradhasthāchcha grāmam Chīmcha-
- lasamjñi-
24. tam |0|| Araḷēhalli nāmānam 'Tāvudugumḍēradhaḥ sthitam |37||
- dharmavi-

25. t-sachivairêvaṃ nischitya grāma pañchakam | nidhi-nikshêpa-pâshâṇa  
siddha sâ
26. dhya jalān vitam | 38 || akshinâgāmi samyuktam bahubhōgyam sabhūru
27. ham | vâpî-kūpa-tatâkaiścha-grahârâmaîś-cha samyutam | 39 || śishya-  
praśishya
28. sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikṛiti-yōgya  
bhāgya

**Back—**

29. samanyitam | parītaḥ prayutaiḥ snigdhaiḥ purōhitapurōgamaiḥ | 40 ||
30. vinutair vividhair śrautapathikair vibudhair-yutaiḥ | digantavisrāmṭa  
kīrti
31. sampannassuddhamānasah | 41 || Śrīraṅga rāja bhupālō mānanī-
32. yō manasvinām | sahiranyōdakam dhārâ-pūrvakam da-
33. ttavān mudâ || 42 || Śrīraṅgarāja bhupāla śāsanāt Vīraṇātmajaḥ
34. kuśalō Mīṅgaṇâchāryō vyalikhatntāmra sāsanaṃ || 43 || sri
35. dāna-pālanayōr madhyē dānâ chhreyōnupālanam dānāt svargam a-
36. vāpuṭi pālanād Āchyutam padam || 44 || sva dattâ-dviguṇam puṇyam  
para
37. dattānupālanam | paradattāpahārēṇa sva dattam nishphalam bhavet || 45 ||
38. svadattāni paradattāni vâ yōhareta vasumdharam shashti varsha saba-
39. srāṇi vishṭhâyām jāyate krimiḥ || 46 || ēkaiva-bhaginî lōke sarvēshâ-
40. m-ēva bhūbhujām na bhōjyâ na kara grāhyâ vipra-dattâ vasumdharâ || 47 ||
41. sāmānyōyam dharmasētur nripāṇām kâlē kâlē pālanīyō bhava-
42. dbhiḥ | sarvān etān bhāvinaḥ parthivēmdrān bhūyō bhūyō yācha-
43. tē Rāmachandraḥ

sri Virūpāksha

*Note.*

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmi matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmaragere kingdom, Khyāḍa in Badāmdēśa, Yadvāla on the bank of the Malāpahāriṇi and the Tungabhadra in Mānavi-dēśa, Chinchala below Sindusūr and Aralihalli below Tāvudugunḍi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuḍa in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-pramāṇābhi-pārīṇa, Vaiṣṇavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Maṭha. By order of the king, Virāṇa's son Mīṅgaṇâchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz., Ś 1497, Yuva sam. Māgha ba. 13, correspond to Saturday, 28th January 1576 A.D.

## 23

Fourth copper plate record in the same matt.

Telugu characters and Sanskrit language; 3 Plates : Size 11"×8¼".

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

೩ ಹಲಗೆಗಳು; ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮¼".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

೦|| ೧ ||೦

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ತಾದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು  
ಪೋದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿ
4. ರಾಪಹಃ | ನೆಗಜೋಪ್ಯಗಜೋದ್ಭೂತಃ ಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ನವ್ಯೇಕ್ಷಣಂಹರೇಃ | ಅಲಂಬನಂ
6. ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಯರಂಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯಪುರೂ
7. ರವಾಬುದಸುತಸ್ತಸ್ಯಾಯು ರಸ್ಯಾತ್ಮಜಃ | ಸಂಜಜ್ಞೇನಹುಚ್ಛೋ
8. ಯಯಾತಿರಭವತ್ ಸ್ವಾಚ್ಛ ಪೂರುಸ್ತತಃ | ತದ್ವಂಶೇಭರತೋಬ
9. ಭೂವನ್ಯಪತಿಸ್ತತ್ಸಂತತೌಶಂತನು ಸ್ತತ್ಪು ರ್ಯೋವಿಜಯೋಭಿಮ
10. ನ್ಯುರುದಭೂತಸ್ಯಾತ್ಪರಿಕ್ಷತತಃ | ಸಂದಸ್ತಸ್ಯಾತ್ಮಜೋನೌನ
11. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ವತ್ಪಲಕೃಕ್ಷಾಪಸ್ತತ್ಪ್ರಮಶ್ರೀನರಪ
12. ತಿರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನ್ಯಪೋವೀರಹೇಮಾನುರೂಪಸೌರ್ತೀಯೀಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ | ೧೨ || ತತ್ಪುರ್ಯೋ
15. ಜನಿತಾತಚಿನ್ಮಮಹೀಪಾಲೋ ನಿಜಾರೋಕನಶ್ಚಾನೀನಿತ್ರಗಣಸ್ತತೋ
16. ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನ್ಯಪತಿ
17. ಸ್ತಸ್ಯೈವಜಜ್ಞೇನುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತತಶ್ರೀಪಿಂನಮೋ
18. ಭೂಪತಿಃ | ೧೩ || ಅರವಾಟನಗರೀ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
19. ಸ್ತುತಃ | ಯೇನಸಂನ್ಮತನ್ಯಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹನಾಸ್ಥಿರೀ
20. ಕೃತಂ | ೧೪ || ಸ್ವಃಕಾಮಿನೀಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
21. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಥ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮರಾಂ
22. ಬಿಕಾಮುದವಹದ್ವಹುಮಾನಶೀಲಾಂ | ೧೫ || ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23. ಳಾಶುಗಂಮಾಧವಾತ್ಕುಮಾರ ಮಿವಶಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಸುತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25. ಮರಾಜಂಸುತಂ | ೧೬ || ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

೦|| ೨ ||೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಕಾಂಬಿಕಾಭೂ

27. ಚ್ಚ ಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾಧಿಕೃತ್ಯ ಸಮಭವತ್ತ ನಯಸ್ತ ಪೋಭಿಃ ಶ್ರೀ  
 28. ರಂಗರಾಜನ್ಯ ಪತಿ ಶ್ರುತಿವಂಶಧೀರಃ | ಅರ್ಜುನಮುಲ್ಲಸಿತ ಕಾಂತಿಭರನ್ಯಚಿ  
 29. ತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ  
 30. ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಭಯ  
 31. ಕಂಪಿತಾಃ || ೧೩ || ಯನ್ಮಿ ಶಾಸತ್ಯೇಕವೀರೇಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ತ್ಯಂವ  
 32. ಲಗ್ನೇ | ಕಾಟಲ್ಯಂ ತತ್ಕುಂತರೇಕಕರ್ತೃತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂತತ್ಕಟಾಕ್ಷೇ ||  
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿಯೇನ | ಯೇ  
 34. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಷತಪಾರ್ಥಿವೇಂದ್ರಾಃ  
 35. ೧೫ || ಜಿತರಿಪುರನಿಮೇಷೈಸ್ತಯ ಮಾನೋವಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ  
 36. ರಾಯಾಸ್ತಮಿಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ನಿಂಹಲಾರಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು  
 37. ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳವಿತಾಮಹೇನತಾನಾಮಭ  
 38. ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪುಣಾಂ | ಅಲಮಯಮರಿರಾಜಮಾನ ಮರ್ದಿತ್ಯ  
 39. ಖಲಜನ್ಯೇ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ  
 40. ರಗಂಡ ತಯೋದ್ಗಂಡ ಬಲಹಃ | ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಂಡಿ  
 41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ  
 42. ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾರವೇಟಿಪುರದಾ  
 43. ಯನಾಯಕಃ | ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲೇಕ ಧರಣೀವರಾಹ  
 44. ತಾಂ | ೧೯ || ಓಷಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ಸಮಕಾಂ  
 45. ಡಃ | ಭಾಷಿಯ ತಪ್ಪವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಭೂವನಖಂಡಃ |  
 46. ೨೦ || ರಾಜಾದಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ  
 47. ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ  
 48. ತಸ್ತುತಃ | ಹಿಂದು ರಾಯಸುರತ್ಪ್ರಾಣೋ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ || ೨೨ ||  
 49. ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಷ್ಟದಾಯಕಃ | ನಿತ್ಯಾನದಾನ ನಿರತಸ್ತತ್ತ್ವ  
 50. ಧಾ ಸತ್ತಮಾನಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷತಿಪತಿ ತಿಲಕೋರತ್ನನಿಂ  
 51. ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯ ಕೃಪನಳನಹುಪಾನಪ್ಯವಧ್ಯಾನಧನ್ಯಾ  
 52. ಅನೇತೋ ರಾನುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ  
 53. ಶ್ವಾಧಾಚಲಾಂತಾದಖಿ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ || ೨೪ ||  
 54. ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣೇಶಕಚಿಷ್ಣುತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಹಲಗೆಯ ಮಂಥಾಗ) —

೦ || ೩ ||

55. ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿಠಲಸ್ಯಸ್ಥಿತೇ ಮರೇ ರಾಮಾ  
 56. ಭಿಷೇಕನಮಯೇ ರಾಮವಿಠಲ ಸಂನಿಧೌ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿಪ್ರಾ  
 57. ಡೀಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೭ || ಶ್ರೀ  
 58. ಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂನ್ಯಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂ  
 59. ಜಕಾನಾಂ ಮುದಾನದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ  
 60. ನೈನಾಂ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ  
 61. ತೇವಾನೀನೇವದ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ  
 62. ದಿನೇ ಜಿತವಾದಿನೇ | ೩೦ || ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತಸೇವಿದ್ವತ್ಕ  
 63. ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾಜಕೋಟೀ  
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕ್ತಾಭೀ  
 65. ಪ್ಪ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮಠಂ | ವಿ  
 66. ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯೈಃ ಸಮರ್ಪಿತಂ | ೩೩ || ಅನೇಹೂನೂ  
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೊಪ್ಪಳದೇಶೇವಿ ಲೇಪಗಿರೈ

68. ಭದಂ ಪರಂ | ೩೪ || ಗ್ರಾಮಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69. ಪುರಂ ಹೊನ್ನಮಟ್ಟೆ ಗ್ರಾಮಂ ಕುಪ್ಪಿಗಿದೇಶಗಂ | ೩೫ || ತಥಾಚೆಕ್ಕಲಕೋಟ್ಯಾಖ್ಯ
70. ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪಿತ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71. ೦ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ದೇಶಜ್ಞೈಃ ಗ್ರಾಮಪಟ್ಟಂ ಸುಮಂತ್ರಿಭಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72. ಪಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಬೋ
73. ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈಃ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74. ೦ | ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮ ವಿಕ್ರೇ
75. ತಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತ್ಯಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76. ರೋಗಮೈಃ | ವಿನುತ್ಯೈರ್ವಿವಿಧೈಃ ಶ್ರಾತಪಥಿಕೈಃ ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77. ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ಸಿನಾಂ | ಸಹರಣ್ಯೋದಕಂ
78. ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸನ
79. ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾ ಮೃತಾಸನಂ |
80. ೪೨ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪ್ರಸಂಗ
81. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ ||

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

82. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತ
83. ೦ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |
84. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85. ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧ
86. ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೀಕಾರೇ ಪಾಲನೀಯೋ
87. ಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾ
88. ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ.

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
2. ಗರಾರಃ ಸ್ಥ ಮಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇರ್ಲೋಲಾವರಾಹಸ್ಯ ದ್
3. ಪ್ಲಾದ್‌ಽಽಸ್ತಾಪಾತುಬಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುವೋಹಾಮ
- ಪ್ರತ्यूಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪಗಜೋದ್ಭುತಃ ಪಶ್ಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತಿಸ್ಥಿರಜಲಧೇಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ | ಆಲಂಬನಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃ | ಸಂಜಞ್ಜನಹೃಣಿ
8. ಯಯಾತಿರಭವತ್ಸಾಚ್ಚಪೂರಸ್ತನಃ | ತದ್ವಶೇ ಭರತೋ ಜ
9. ಭುವ ನೃಪತಿಸ್ತತ್ಸಂತೌಶನನುಸ್ತನ್ತುರ್ಯೋ ವಿಜಯಾಮಿ ಮ
10. ನ್ಯುರುದಭೂತಸ್ಮಾತ್ಪರೀಕ್ಷತನಃ | ನಂದಸ್ತಸ್ಯತ್ಮಾಜೋಸೌ ಸ
11. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಕ್ಷಮಾಪಸ್ತತ್ಸಮಮ ಶ್ರೀ ನರಪ
12. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋನೇಂದ್ರಃ | ತಸ್ಯಾಸೀನ್ಸಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನುಪೋ ವೀರಹೇಮಾನುರೂಪಸ್ತಾರ್ತೀಯಿಕೋ
14. ಮುರಾರೌಕುತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತತುರ್ಯೋ
15. ಜನಿತಾತ ಚಿತ್ರಮಮಹಿಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇವನಸೋಮಿದೇವ ನೃಪತಿ |

17. स्तस्यैवजज्ञेसुतो वीरोराघवदेवराडितित श्री पिंनमो
18. भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
19. स्सुतः । येनसंभुतनृसिंह राज्यमप्येधमान महसास्थिरी
20. कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपंती बुक्कावनी पतिल
21. को नवनीरजाक्षी । कल्याणिनी कमलनाभ इवाब्धि कन्यां मल्लां
22. बिका मुदवहद्वहुमानशीलां । ९ ॥ सुतेव कलशांबुधः सुरभि
23. लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
24. तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
25. मराजंसुतं । १० ॥ श्रीरामराजक्षितिपस्य चितामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

26. कदंब का नाम लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
27. च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
28. रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
29. त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
30. स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
31. कंपिता ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणामेवकाश्यं च
32. लग्ने । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥
33. १४ ॥ माहंतिदानानि महाभुंजन कीर्तेर्निदानानि कृतानि येन । ये
34. पां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
35. १५ ॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश विरुद्र गंडोराय
36. रायास्तर्मिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकाटित विरु-
37. द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
38. य पदार्पण तत्परोरिपूणां । अलमयमरिराजमानमर्दात्य
39. खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
40. र गंड तयोदंड वलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
41. म शालिबाहुवल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
42. महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नावेष्टि पुरदा
43. य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
44. तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषण रूपजिता समकां
45. डः । भाषियतप्पुवरायरगंडः पोषण निर्भरभूवनखण्डः ।
46. २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूरायरगण्डा
47. ङ्कः परराज भयंकरः । २१ ॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
48. तस्तुतः । हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
49. इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
50. था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितिपति तिलकोरत्नासि
51. हासनस्थः कीर्त्या नित्यं निरस्यन् नृपनलनहुषानप्यवध्यान धन्यान् ।
52. आसेतो रासुमेरोरवनिस्तुतः स्वैरमाचोदयाद्रेरा पा
53. श्वादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
54. बाण पावकवेदैर्दु गणितेशकचिह्नितः । श्रीमति श्रीमुखेवर्षे

## III-A—

० ॥ ३ ॥ ०

55. श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मठे गामा
56. भिषेकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परित्रा
57. डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
58. मद्द्वैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पू
59. जकानां मुद्रासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
60. न्मनां । सर्वतन्त्रस्वतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
61. तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
62. दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
63. मुद संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
64. रकोटिकूटार्चिताङ्गये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
65. ष्टप्रदायिने । ३२ ॥ मुदगल्लुमहादेशे मयूरक्षेत्रगं मठं । वि
66. बुधेन्द्रयतींद्रेभ्यः प्रागेवार्यैः समर्पितं । ३३ ॥ आने होसू
67. रु नामानां ग्रामं जनपदैर्युतं । तथा कोष्पलदेशेऽपि लेपगिर्य
68. भिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
69. पुरं होन्नमद्वेग्रामं कुष्ठिगिदेशगं । ३५ । तथाटेक्कलकोट्याख्य
70. देशेग्रामं मनोहरं । हेरकल्विति विख्यातं तुङ्गभद्रा तटस्थित
71. ० । ३६ ॥ एवं निश्चित्य धेशज्ञैर्ग्रामषट्कं सुमन्त्रिभिः निधिनिक्षेप पा
72. षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
73. ग्यं सभूरुहं । वापीकूपतटाकाद्यैर्ग्रहारामैश्च संयुत
74. ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्धधर्मविक्री
75. तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
76. रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
77. रामराजभूपालो माननीयोमनस्विनां । सहिरण्होदकं
78. धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
79. नद्वीरणात्मजः । कुशलोमङ्गणाचार्योऽव्यलिखत्ताम्रशासनं ।
80. ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
81. मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

## III-B—

82. स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
83. ० निष्फलं भवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
84. षष्टिवर्षसहस्राणि विष्टायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
85. सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
86. रा । २६ सामान्योऽयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
87. भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयो
88. चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

## Transliteration.

## I-B—

1. śrī | nams-tumga śiraś-chumbi chandra chāmara chāravē | trai-lōkya-na-
2. garārambha mūla-stambhāya Sambhavē | Harēr lilā varāhasya dam-
3. shtrādamḍas-sapātuvaḥ | Hēmādri kalaśā yatra dhātri chchatra śriyaṃ  
dadhau | kalyāṇāyāstu vōddāma prathyūha timi-
4. rāpahāḥ | sagajōpyagajōdbhūtaḥ paṃchāsyēnāpi lālitaḥ |
5. jayati kshīra jaladhēr jātaṃ savyēkshaṇaṃ Harēḥ | ālambanaṃ
6. chakōrānāṃ amarāyushkaraṃ mahāḥ | pautrastasya Purū-
7. ravā Budha-sutas tasy Ayur asyātinajaḥ | samjajñē Nahushō
8. Yayātir abhavat tasmāchcha Pūrus tataḥ tadvaṃsē Bharatō ba-
9. bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
10. nyur udabhūt tasmāt-Parikshat-tataḥ | Nāṃdas tasyātinajō sau sa-
11. majani navamas tasya rājñas-Chalakka kshamāpas tat-saptama śrī narapa-
12. tir abhavat rājapūrvō narēmdraḥ | tāsyaśit Śajjanēmdrō
13. daśama Udupipō vīra Hēmānurūpas tārtiyikō
14. Murārau kritanātir udabhūt tasya Māyāpurisaḥ | 6 | tatturyō-
15. jani Tāta-Chinnama mahipālōnījālōkanas chāsīn mitragauṇas tatō
16. ghanatarāḥ durgāscha yēnāvritāḥ | anyē kēchana sōgnidēvanripati-
17. stasyaiva jāñē sūtō vīrō Rāghavadēvarāditi tata śrī piṃnamō
18. bhūpatih | 7 | Āravīti nagari vibhōrabūdasya Bukkadharānipati
19. ssutaḥ | yēna samunuta Nṛsimharājyamyēdhamāna mahasā sthirī-
20. kṛitaṃ | 8 | svaḥ kāmīnī svatanu kāmṭibhirākshi paṃtiṃ Bukkāvanīpa-tila-
21. kō navanīrajākshīṇṇ | Kalyāṇīm Kamala-nābha ivābdhi kanyāṃ Mallām-
22. bikā mudavahad bahumānnyasitaṃ | 9 | sūtēva kalaśāmbudhēḥ surabhi-
23. lāsugaṃ Mādhavāt Kumāram iva Śaṃkarāt kulamahībhrītaḥ kanyakā  
jayaṃ-
24. tam amara prabhōrapi Śachīva Bukkādhīpāt sutaṃ jagati Mallamāla-  
bhata Rā-
25. marājāṃ sutaṃ | 10 | śrī Rāmarāja kshitipasya chimtāmanēḥ prabhūtārthi-

## II-A—

26. kadambakānām Lakshmirivāmbhōruhalōcha-nasya Lakkāmbikābhū-
27. chcha kuṭumbanīti | 11 | tasyādḥikais samabhavat tanayas tapōbhīḥ Śrī-
28. raingarāja nripatis Śasivaṃsadhīraḥ | āsan samullasita-kāmṭibh-irasya chi-
29. tram nētrāṇi vairi-suhṛidām cha niramjanāni | 12 | yasya śrī Rāmarāja
30. sya vaisyā iva mahībhujaḥ | prayachchhamti ka raṃ nityam atyartham  
bhaya-
31. kampitāḥ | 13 | yasmin sāsatyēkavirē dharitṛiṃ ēnākshīṇām ēvakārsyam va-
32. lagnē | kautilyam tatkuṇṭalē karkasatvam tadvakshōjē chāpalam tat  
katākshē |
33. 14 | mahamti dānāni mahābhujēna kirtēr nidānāni kṛitāni yēna | yē-
34. shām yathā samkhyatayā cha pūrvam parājītāḥ shōḍasa pārthivēmdrāḥ
35. 15 | jitaripur-animēshai stūyamānōpi nityam śāsābirudara gaṃdō rāya-
36. rāyāstaminḍaḥ | prathitatarā charitraḥ simha lālātakādi prakatitabiru-
37. dasiḥ pātītārātīlōkaḥ | 16 | ubhayadala pitāmahō natānām abha-
38. ya padārpaṇa tatparō ripūṇām | alam ayam ari rājamānamarditya
39. khilajauair abhigīyamāna dhāmā | 17 | tāṃdavītōdarō birudamānya
40. ra gaṃda tayōddamḍābalahāḥ | karīmdrajayapaṃḍita virayutaḥ | chaṃḍi
41. maśāli bālubaladamḍita vairiganāḥ | gaṃdagulī manya pulimānya



42. mahâbirudaḥ || 18 || sâravîraramayâ samullasan Âravîti puradâ-  
 43. ya nâyakah | kuṇḍaliśvaramahâbhujâśrayan maṇḍalika dharani Varâha-  
 44. tām || 19 || ôshadhi-patyupamâyita-gaṇḍaḥ tôshana-rûpajita samakâṃ-  
 45. ḍaḥ | bhâshiya tappuva râyara gaṇḍaḥ pôshana nirbhara bhû vanakhamḍaḥ |  
 46. 20 || râjâdirâjas tējasvî śrî râjaparamēśvaraḥ | mûru-râyara gaṇḍâ-  
 47. mkaḥ pararâja-bhayamkaraḥ || 21 || bhâshâtilaṃghya bhûpâla bhujamga  
 chari-  
 48. tastutaḥ | Himdurâya suratranô dushṭa śârdûla mardanaḥ || 22 ||  
 49. ityâdi birudair nityam vamdinâm ishṭa dâyakah | nityâmnadâna niratas  
 satka-  
 50. thâsaktamânasah || 23 || sôyam śrî Râmarâjah kshitipati-tilakô ratna-sim  
 51. hâsanasthaḥ kîrtyâ-nityam nirasyan nripa Naḷa Nahushânâpya vadhyâna  
 dhanyân |  
 52. âsctôr âsumérôr avanisuranutaḥ svairam âchôdayâdrêr âpâ-  
 53. schâd âchalâmtâd akhilahridayam âvarjya râjyam prasâsti || 24 ||  
 54. bâṇa-pâvaka-Vêdêṃdu gaṇitê Śakachihnitaḥ | Srimati Śrîmukhê varshê

### III-A—

55. sri Râma-navmî dinê || 25 || dakshinadvâri Vijaya Viṭhalasya sthitê mathê  
 Râmâ-  
 56. bhishêkasamayê RâmaViṭhala samnidhau || 26 || śrîmat paramahamśâkhyâ  
 parivrâ-  
 57. ḍîsatâjushâm | padavâkya-pramânâbdhi pârinânâm niramkuṣam || 27 || śrî-  
 58. mad Vaishṇava siddhâṃta samsthâpana-garîyasam | Râmâchandra-padâm-  
 bhôja pû-  
 59. jakânâm mudâsadâ | 28 || śrî Jitâmitratîrthârya pâni-pamkaja-ja-  
 60. nmanâm | sarvatamtra svatamtra śrî Raghunamḍanayôginâm | 29 || nijâm-  
 61. tēvâsinê Madhvasiddhântârthôpadêsinê | Vêdâvêdâṃga tatvârtha vê  
 62. dinê jitavâdinê | 30 | asêsha-tîrtha-samchâra pavitrikṛita-chêtasê vidvat ku-  
 63. muda samḍôha kaumudî-priyabamdhavê | 31 || râjâdhirâja kôti-  
 64. rakôti-kûṭârchitâṃghrayê śrî Surêṃdrayatîṃdrâya bhaktâbhi-  
 65. shṭa pradâyinê | 32 || Mudugallu mahâdêśê Mayûrakshatragam matham | Vi-  
 66. budhêṃdra yatîṃdrêbhyaḥ prâgêvâryaiḥ samarpitam | 33 || Ânêhosû-  
 67. ru nâmânâṃ grâmam janapadairyutam | tathâ Koppala dêsêpi Lêpagiryâ-  
 68. bhidhamparam | 34 || grâmam Gaṃgâvatîdêśi Sirugâpuranâmakam Mallâ-  
 69. puram Honnamatṭe grâmam kushṭigîdêśagam | 35 || tathâ Tekkala kôtyâ-  
 khyâ  
 70. dêsê grâmam manôharam | Hêrakalviti vikhyâtam Tumgabhadra tatasthita-  
 71. m | 36 || êvam nischitya dêsajñair grâma shatkam sumantribhiḥ | nidhini-  
 kshêpa pā-  
 72. shâṇa siddha sâdhya jalânvitam | 37 || akshîṇâgâmi samyuktam bahu bhô-  
 73. gyam sabhûruham | vâpîkûpatâṭakâdyair-grahârâmaishcha samyuta-  
 74. m | 38 || sishya prasishya sambhôgayôgyamvinimayôchitam | dânnârdha dhar  
 ma vikri-  
 75. ti yôgyabhâgya samanvitam | 39 || paritahprayutaiḥ snigdhaiḥ purôhita pu-  
 76. rôgamaiḥ | vinutair vividhaiḥ śrautapathikair vibudhairyutaḥ | 40 || śrî  
 77. Râmarâja bhûpâlô mânanîyô manasvinâm | sahiranyôdakam  
 78. dhârâpûrvakam dattavân mudâ || 41 || śrî Râmarâja bhûpâla śâsa  
 79. nâd Vîraṇâtmajaḥ | kuṣâlô Maṃgaṇâchâryô vyalikhat tāmra-sâsanam |  
 80. 42 || dâna-pâlanayôr madhyê dânaçhrêyônupâlanam | dânat svarga-  
 81. m avâpnôti pâlanâd Achyutam padam || 43 ||

## III-B—

82. svadattā dviguṇaṃ puṇyaṃ paradattānupālanaṃ | paradattāpahârêṇa sva-  
datta-  
83. ṃ nishphalaṃ bhavêt | 44 || sva-dattāṃ para-dattāṃ vâ yôharêta vasuṃ  
dhârāṃ |  
84. shashthir varsha sahasrāṇi vishthâyāṃ jāyatê krimiḥ | 45 || ōkaiva bhaginî  
lôkê  
85. sarvēshāṃ ēva bhûbhujāṃ | na bhôjyâ na kara grāhyâ vipradattâ vasuṃdha-  
86. râ | 46 sāmānyôyaṃ dharmaścetur nripāṇāṃ kalêkalê pālaniyô  
87. bhavadbbhiḥ | sarvān êtān bhāvināḥ pârthivêmdrān bhûyôbbhûyô yâ-  
88. chatê Rāmachamdraḥ || sri || sri

Śrī Virûpāksha\*

Note.

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāja and is identical in its contents with the grant of Śrī-Ranga-Rāja I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rāja by Lakkāmbikā, the record proceeds to give some details about him: Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-gaṇḍa*, *rāya-rāvutta-miṇḍa*, *nbhaya-daḷa-pitāmaḥ*, *biruda-mānyara-gaṇḍa* and *gaṇḍara gūḷi*. He was the chief gem in the necklace Āravīṭipura and had *simha-lalāṭa* and other insignia. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāṇa of the Hindu kings, Rāma-Rāja, on the Śrī-Rāma-Navami day of the year Śrīmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vijayaviṭhala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the maṭha at the Mayūrakshētra in Mudugalludēśa, which had been previously granted by his ancestors to Vibudhēndra yatīndra, Lēpagiri in Koppaladēśa, Śirugāpura in Gangāvati-dēśa, Mallāpura and Honnamatṭe in Kushtigi-dēśa and Hērakallu situated on the bank of the Tungabhadra in Tekkala kōṭa-dēśa to (with epithets as given in the previous records Nos. 22 and 23) Surēndra yatīndra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmītra-tīrtha. The engraver was Vīraṇa's son Mangapāchārya. After five usual final verses the record closes with the signature śrī Virûpāksha.

Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa in 1565 A.D. and also the great-grandfather of Śrī-ranga-Rāja I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record Ś 1435 Śrīmukha sam. Rāma-Navami day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Teiugu characters and Sanskrit language.

(Only the last plate) Size 11¼"×8¼".

ಅದೇ ಮಠದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ಸಂಸ್ಕೃತ ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧¼"×೮¼"

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ.

(ಮುಂಭಾಗ) —

೦ || ೩ || ೦

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇಮಠೇ | ರಾಮಾ
2. ಭಿಷೇಕನಮಯೇ ರಾಮ ವಿಠಲ ಸಂನ್ವಿಧೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ  
ನಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾನಿನೇಮಧ್ವನಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ  
ಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಠಪ್ರದಾಯಿನೇ | ೩೨ || ಮಠೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ | ೩೩ || ಶೋಭಲೇ ನಾಮಕಂಗ್ರಾಮಂಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪಟ್ಟಣೇಯೇವಿ ಮಲ್ಲೂರೋರಪ್ಯಧ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀತು
13. ಂಗ ಭವ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ | ಕಂವಾರ ಕಚ್ಚೆನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದ್ವತೀನದೀತೀರೇಶ್ರೀರಚ್ಚೇಹಳ್ಳಿ ದೇಶಗಂ ಗ್ರಾಮಂಚಚಿಕ್ಕಮೊ
15. ರಚಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮಶ್ರಿಕಂಧರ್ಮತತ್ವೈಸ್ಸಚಿಮೈಸ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಷಾಣ ಸಿದ್ಧ ಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಫೂರುಹಂ | ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20. ರೋಗಮೈಃ | ವಿನುತೈ ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕೈರ್ವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್
23. ಜಃ ಕುಶಲೋ ಮಂಗಳಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರ ಶಾಸನಂ | ೪೨ || ದಾನಪ್ಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾರ್ಥೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪತ್ಯಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪಶ್ಚಿಮರ್ಪಸಹಸ್ರಾಣಿ

(ಹಂಧಾಗ) —

28. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಷಿಃ || ೪೫ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
29. ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ  
(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

೦ || ೩ || ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ ಸ್ಥಿತೇ ಮಠೆ | ರಾಮಾ
2. ಮಿಷೇಕಸಮಯೇ ರಾಮ ವಿಠಲ ಸನ್ನಿಧೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಜಿಶತಾ
3. ಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಽಪಿ ಪಾರಿಣಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾ
4. ನ್ತ ಸಂಸ್ಥಾಪನಗರೀಯಸಾಂ | ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ ಪೂಜಕಾಂ ಮುಢಾ ಸ
5. ದಾ | ೨೮ || ಶ್ರೀಜಿತಾಮಿತ್ರತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕ್ತಜನ್ಮನಾಂ | ಸರ್ವತನ್ತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇವಾಸಿನೇ ಮಧ್ವಾಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ ವೇದವೇದಾಙ್ಗ ತತ್ವಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷತೀರ್ಥಸಂಚಾರಪವಿತ್ರೀ
8. ಕೃತಚೇತಸೇ | ವಿಢ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರಕೋಟಿಕೂಟಾರ್ಚಿತಾಗ್ರೇ | ಶ್ರೀಸುರೇಂದ್ರತೀರ್ಥಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮಠೇ ನಿಯಾಂನದಾನಾರ್ಥ ರಾಮಚಂದ್ರಾರ್ಚನಾಯ ಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇತಿರೇ ಶ್ರೀಲಕ್ಷ್ಮೀಶ್ವರೇಶಗಂ | ೩೩ || ಠೊಲಲಿನಾಮಕಂ ಗ್ರಾಮಂ ಸರ್ವ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪಠ್ಯಣೀಯೇಪಿ ಮಲ್ಲೂರೋಪ್ಯಧಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀ ತು
13. ಙ್ಗಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂ ತೀರಮಾಶ್ರಿತಂ | ಕೆಮಾರ ಕಡ್ಡೇನಾಮಾನಂ ಗ್ರಾಮಮಯಂ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದತೀನದೀತಿರೇ ಶ್ರೀರಢ್ಡೇಹಾಙ್ಗಿಲ ದೇಶಗಂ ಗ್ರಾಮಂ ಚ ಚಿಕ್ಕಮೋ
15. ರಡಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂ ಗ್ರಾಮತ್ರಯಂ ಧರ್ಮತತ್ಪರೇ ಸ್ವಾವಿವೇಸ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಮೂಹಂ | ವಾಪೀಕೂಪತಟಾಕಾಽಪಿ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭಾಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುತೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತ ಪು
20. ರೋಗಮೈಃ | ವಿನುತೈಃ ವಿವಿಧೈಃ ಶ್ರೌತ ಪಥಿಕೈಃ ವಿವಿಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪು
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮುಢಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜಭೂಪಾಲಶಾಸನಾಢ್ವೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಲಾಚಾರ್ಯೋ ವ್ಯಲಿಖತಾಢ್ವರಾಶಾಸನಂ | ೪೨ || ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಙ್ಗಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವತ್ || ೪೪ || ಸ್ವದತ್ತಾಂ
27. ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಞ್ಚವರ್ಷಸಹಸ್ರಾಣಿ
28. ವಿಘ್ನಾಢ್ವಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಪೋಮವ
29. ಭೂಭುಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
30. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿ
31. : ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾ
32. ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

## Transliteration.

## III-A—

1. śrī Rāmanavamīdinē | 25 || dakṣiṇādvārī Vijaya Viṭhalasya sthitē maṭhē Rāmā-
2. bhishēka-samayē Rāmaviṭhala saṃmudhau || 26 || śrīmat parama haṃsākhyā parivraḍīsatā-
3. juṣhām | padavākya pramāṇābdhi pārīṇānām niraṃkuṣam || 27 || śrīmad Vaish-  
nava siddhā-
4. mta samsthāpana-garīyasām | Rāmachandra padāmbhōja pūjakānām mudā sa-
5. dā | 28 || śrī Jitāmītra tīrthārya pāṇi-paṃkaja janmanām | sarvatāmtra  
svatāmtra
6. śrī Raghunādana yōginām || 29 || nijāṃtēvāsine Madhva siddhāṃtārtho-  
padē-
7. sinē | Vēda-Vēdāṃga tatvārtha vēdinē jitavādinē || 30 || asēsha tīrtha  
saṃchāra pavitri-
8. kṛita chētāsē | vidvat kumuda saṃdōha kaumudī priya baṃdhavē | 31 ||  
rājādhi rā-
9. ja kōṭira kōṭikūṭārchitāṃghrayē | śrī Surēndra yatīmdrāya bhaktā-
10. bhīṣṭa-pradāyinē | 32 || maṭhē nityānna dānārtham Rāmachandraṛchanāya  
cha |
11. Tuṃgabhadrōttarē tirē śrī Lakṣmīśvara dēsagam | 33 || Ṭhoḷalī nāmakaṃ  
grāmaṃ sarva
12. sampat saṃriddhidam | Basavāpattāṇīyē pi Mallūrōrapyadha sthitam | 34 ||  
dēsē śrī Tu-
13. ṃgabhadrāyāḥ dakṣiṇam tīrāmāsritam | Kaṃmāarakatte nāmānam grāma-  
matyāmta
14. suṃdaram | 35 || Kumudvatī nadī tirē śrī Raṭṭēhaḷli dēsagam grāmaṃcha  
Chikka Mo-
15. raṭī nāmakaṃ śubhadāyakam | 36 || ēvam grāma-trikaṃ dharmā tatparais-  
sachivais-saha | nidhi
16. nīkṣhēpa pāshāṇa siddha sādhyā jalānvitam | 37 || akṣhīṇāgāmi samyuktam  
bahu
17. bhōgyam sabhūruham | vāpī-kūpa tatākādyai grahārāmāischa samyutam |
18. 38 || śishya prāśishya saṃbhōgayōgyam vinimayōchitam dānārtha dharmā  
vīkrīti
19. yōgyabhōgya samānvitam || 39 || paritaḥ prayutaiḥ snigdhaiḥ purōhi-  
ta pu-
20. rōganaiḥ | Vinutāir vividhair srauta pathikair vibudhair yutaiḥ || 40 || śrī  
Rāma
21. rāja bhūpālō mānanīyō manasvinām | sahiranyōdakam dhārāpū
22. rvakam dattavān mudā || 41 || śrī Rāma rāja bhūpāla śāsanāt Viraṇārtma-
23. jāḥ kuśalō Maṃgaṇāchāryō vyalikhat tāmra śāsanam | 42 || dānappāla-
24. nayōr madhyē dānāchhīrēyōnupālanaṃ | dānāt svargam avāpnō-
25. ti pālānād achyutam padaṃ || 43 || svadattā dviguṇam puṇyam paradattā-
26. nupālanaṃ | paradattāpahārēṇa svadattam nīlphalam bhavēt || 44 ||  
svadattā
27. m paradattam vā yōharēta vasumdharaṇam | shashṭhivarsha sahasrāṇi

## III-B—

28. viśṭhāyām jāyatē krimiḥ | 45 || ākaiva bhaginī lōkē sarvēśham ēva

29. bhūbhujām | na bhôjyâ na kara grâhyâ vipradattâ vasumdhara || 46 ||  
 30. sāmānyōyam dharmasētur nripānām kâlêkâlê pālaniyô bhavadbhi-  
 31. h sarvān êtān bhāvinaḥ pârthivēmdrān bhūyôbhūyô yā-  
 32. chatê Rāmachandraḥ || 47 || śrī

śrī Virūpāksha

*Note.*

The present inscription is incomplete, only the last plate measuring  $11\frac{1}{4}'' \times 8\frac{1}{4}''$ , being available. This record also, like the previous one, belongs to the reign of the Āraṇḍa chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tālikōṭa.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatīndra on the Śrīrāma-Navami day in the presence of the god Rāma-Viṭhala at the time of the abhishēka or anointment of Rāma when the maṭha was stationed at the southern entrance of Vījaya-Viṭhala, for the daily distribution of food in the maṭha and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadra in Lakshmēśvara-dēśa, Kamunārakatte on the southern bank of the same river below Mallūru in Basavāpatna-dēśa and Chikka-Moralī on the bank of Kumudvati in Raṭṭehalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navami day is mentioned ; the other details are not available.

25

Sixth copper plate record in the same maṭha. [Plate XIII].

Nāgari characters and Sanskrit language. 3 plates with ring and seal.

Size  $10\frac{1}{4}'' \times 7\frac{1}{4}''$ .

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಆರನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ : ಸಂಸ್ಕೃತಭಾಷೆ.

ಪ್ರಮಾಣ ೧೦ $\frac{1}{4}$ "x7 $\frac{1}{4}$ ".

(ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರ ವರಾಹ ಮೊಹರು ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ | ಪಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ಕೃತಸ್ಯತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲಿನೀಂ ಬಲಾತ್ ನಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಪತ್ಯಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರವ್ವಾನಾಂ ಹರದ್ಧೃಕ್ಷಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿಲಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
6. ಯಸ್ಯ ವಂಶ ಭುವಾಂ ರಾಜ್ಯಾಂ ಯಶೋವೃದ್ಧಿ ಚಕೀರ್ಷಯಾ | ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜ್ಯೋ ವರ್ಧಯತೇ ಕ

7. ಲಾಂ | ನಿಶಾಂತೇಗ್ನಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲಪ್ಪೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಜ ಬಂಧಾಲಯಾದಾಸೀದಲ ಬಂದೀ
  8. ವಿಷೋಕ್ಷಣಂ | ತತೋಜನಿಮನೀಷಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ವಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
  9. ಮನು ರತಿ ಪ್ರತಿತಃ ಕ್ಷಿತಾ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿಪೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
  10. ರತರಂ ಭವತ್ಯವಿಲಮಂಗಮುರ್ವಿಭುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷಾಕುರಿಂಧಾ
  11. ನ ಗುಣೋ ನೈಹೇಂದ್ರಃ | ಯೋ ಮಂಡರಾಧೀಶ್ವರ ಹಾರವರ್ಯಾಂ ಮದ್ವೈಯಯೌ ನಾಯಕ ತಾಂ ಮಹಿಮಾ |
  12. ಜಜ್ಞೇನ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ವೇನ ಯ
  13. ಯಾ ರಣಾಗ್ರೇ ವೃಷಾಭಿಧಾನಂ ವಿಭುಧಾಧಿನಾಥಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ದೇರ
  14. ವನಿಬರಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ
  15. ಶಿತಂ ಗುಣೈರ್ಯದೀಯೈಃ | ಅನೀತ್ಯತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯದ್ಭುತೋ ದಶರಥ
  16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಜ್ಜಲಜ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾನನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ
  17. ಚ ನಿರಂಜನಾಸಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ವಾನ್ಮಾತ್ಸುಮರ್ತ್ಯಾ ಯಥಾ ಚತ್ವಾ ರಸ್ತನ
  18. ಯಾಸ್ತ ಥೇಷುಚ ಗುಣೈರ್ಜ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಜಿತ್ವಾ ರಾಪಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾವೋಯಮಾ
  19. ಮೋದನ ಸ್ನೇತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವಪೃಥೇ ಸಾಕೇತ ಭದ್ರಾನನೇ ರಾಘವೇಣ ರವಿ [ವಂ] ಶ ಕೇತು
  20. ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂದರಾಚಲ ಭುಜಾ
  21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ಪಂಶೇ ತಿಷ್ಠಮಾಜಾನಿರಾ ಸೀಲ್ಲಕ್ಷ್ಮೀತಾಲೀ ಲಬ ಭೂಪಾಲವರ್ಯಃ | ಸಂಗ್ರೋ
  22. ಮಾಗ್ರೇ ಯಶ್ಚರಾಸಾರಪಾತೇ ಶ್ಕಾಂತಿಂ ನೀನೈ ಶೌರ್ಯ ಬಹೀರಿಪೂಣಾಂ ಅನ್ಮಾದಶೇಷ ಭುವನಾವನ
  23. ವಾರಿಜಾಕ್ಷಾಶ್ಚ್ಛಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
  24. ತ್ನಂ ಚೆನ್ನಾಂಬಿಕ ರತಿವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಥ ತತ್ಸುತಸ್ಸಕಲ ರಾಜ ಭೂಪಾ
  25. ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಭಾಸಾವಹೃ ಹಿಮಾಂತುರಿವ
  26. ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ
  27. ಪ್ಯ ತಿಪ್ಪಾಂಬಿಕಾಂ | ಯಸ್ಯ ವಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ಸುರದ್ರುಮಾಃ |
  28. ತಪಸ್ಕೃತಿ ಜಟಾವಂತಸ್ಸ ಪರ್ವತಟಿನೀ ತಟೇ | ತತಸ್ತ ಜಿತ್ವಾ ಧರಣೀ
  29. ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಸ್ತ್ರೀಸ್ಸಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ಧೀರೌ ಕುಮಾರೌ ಪದತಿಂಮ
  30. ಭೂಪರಂಗಾಧಿಪಾಖ್ಯಾ ಲಭತೇನ್ಯತನ್ಯಾಂ | ವದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ
- (೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —
31. ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತೌಜಸಂ ವಿಜಿತ ವಿದ್ವಿ
  32. ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧಮಿಹ ಸಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
  33. ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾಚ್ಚನ ಹರಿರಥ ತಿಪ್ಪಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
  34. ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ಧೀರ
  35. ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
  36. ಅಥ ಮುರರಿಪ್ಪೇರಂತೋ ಬಂತೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ
  37. ತೇಃ ಪುಣ್ಯ ನ್ನಾಂಮ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷಿತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
  38. ನ್ಸಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯಸೌ |
  39. ವಿಖ್ಯಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಟ್ಟಾಭಿಷೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
  40. ಅನಂದಬಾಪ್ಪರಭಿಷಿಚ್ಛಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರಿ | ವಿರಾ
  41. ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನ ಬಾಪ್ಪಥೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರಿ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಪಾತವೇದಸಃ | ಚಿತ್ರಂನಾಂತ  
 43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚ ತ್ವ ಭೂಭೃನ್ನು ಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ  
 44. ಗುಣೇನ | ಗಾಢಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕಂಠಂ ಪ್ರಿಯಾ ಯಾಸ್ಮಾ ಸಂಧತ್ತೇಯದಪಿ  
 45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರನ್ನರ್ವ ಭೂಭೃತಾಂ  
 46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು  
 47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ  
 48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಮೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ  
 49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರಿಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ  
 50. ರಾಗ ಐಷನ ಪುನ ತತ್ಸಾರ್ವ ಧೂಲೀ ಭರನ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ  
 51. ಟ ಕ್ಷೇಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪಲಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ  
 52. ಲೋದರಾ ದಿತ್ಯಾನ್ವಾಸ ಯತೇದರಿಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |  
 53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ  
 54. ಷಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪ್ಷೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ |  
 55. ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ  
 56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ  
 57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ರಾಣೋ ದುಷ್ಪಶಾರ್ದೂಲ ಮರ್ದನಃ | ಇತ್ಯಾದಿ  
 58. ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಂಗ  
 59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈಃ ಸ್ಸಂದರ್ಶಿತ ನೃಪೋಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ಯಾ ದರ್ಪಿತಂ ಮೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ನೀತಾಂರಾ  
 61. ಜ್ವಲಕ್ಷ್ಮೀ ಮುಪೇತಃ | ನಯನಿಧಿರಖಿಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ  
 62. ರುಮಲರಾಯೋ ವರ್ಧತೇ ಭದ್ರವೀರೇ | ಅಬ್ಧ್ಯಂಗಾಮ್ನಾಯ ಶೀತಾಂಶು ಗಣತೇ ಶಕವ  
 63. ತ್ಸರೇ | ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾನಿಮಾಘೇ ಭರ್ಗವ ವಾಸರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ  
 ರಾತ್ರಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷನಂ  
 64. ನಿಧೌ | ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತಕಾಲತ್ರಯೋ  
 65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಕಾವಾ ಚೇತ |  
 66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ರಂ ಲೋಕ ಹಿ  
 67. ತೈಪಿಣೀ | ವೀರಶೈವಾಗ ಮಜ್ಞಾಯ ವಿಜಿತಾಂತರ ಮೈರಿಣೀ ಪ್ರ  
 68. ಥಿತಾಯ ಕ್ಷಿತಾವೆಂಮೆ ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ | ವಲಿತೇ ಹನ್ತಿ  
 69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಗುಗೋಡು ಸುನೀಮಾಂ  
 70. ತರ್ಥಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ಬೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ಗ್ರಾ  
 71. ಮಾತ್ಮಚೀದಿಶಮುಪಾಶ್ರಿತಂ || ಕುರ್ಗುಬೂರ್ಬೋರ್ಹಳ್ಳೀಶ್ಚ ನೀ  
 72. ಮಾಂತಾದ್ವಕ್ಷಿಣೇಸ್ಥಿತಂ | ಬಸವಾಪುರದರ್ವೋರು ಕ್ಷೇತ್ರಾದ್ವತ್ಯಾ  
 73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರ್ಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |  
 74. ಗ್ರಾಮಯೋರುಪನೀಮಾಂತಾದ್ಯುಕ್ತಾ ದುತ್ತರತಸ್ಥಿತಂ | ಪುರವರ್ಗತಯಾ  
 75. ಖ್ಯಾತಂ ಗ್ರಾಮಂಕೊಂಕರಾಭಿಧಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುರ್ನೀಮಾನಯುತಂ ಚ ಸ  
 76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ಮಸಿದ್ಧಸಾಧ್ಯಕ್ಷಿಣೀತಿಚ | ಆಗಾಮೀತ್ಯ  
 77. ಪ್ಷಫೋಗಾರ್ಹಂತಜನ್ಯಾಮೃತಮನ್ವಿತಂ | ಪಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚಕಶ್ಚಾರಾಮೈಶ್ಚ  
 78. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನನ್ಯಾಧಮನ  
 79. ನ್ಯಾವಿವಿಕ್ರಯನ್ಯಾವಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ವಜ್ಞೈರ್ವಿಬುಧೈಸ್ಸಪುರೋಹಿತೈಃ  
 80. ಸಹಿತ ಶ್ರುತ ಪಥಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಗೈಃ | ಮಾನ್ಯಸ್ಥಿರು  
 81. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋಧಾರಾ  
 82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||



(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

83. ತದಿದಂ ಸಕಲ ಮಹೀವರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ | ಶಾಸನಮತಿವ
84. ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ನಾಪ ದಾನಸ್ಯ | ಮೃದು ಪದಮಿತಿ ತಾಂಮೃಶಾಸನಾ
85. ಧಂ ತಿರುಮಲರಾಯ ಮಹೀಪಶಾಸನೇನ | ಅಭಣದನು ಗುಣಂ ವಚೋ ಮಹಿಮಾಸ
86. ರಸ ತರೇಣ ಸಥಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೃಪೇಂದೋ ಶಾಸನತನ್ಮಾಂಮೃ
87. ಶಾಸನಂ ತದಿದಂ | ವ್ಯಕ್ತಂ ವೀರಣಸೂನುವಿ ಲಖಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯುಃ
88. ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ವೇಯೋನು ಪಾಲನಂ ದಾನಾ ತ್ವರ್ಗಮ ವಾಪ್ನೋತಿ  
ಪಾ
89. ಲನಾ ದಚ್ಯುತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ
91. ವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ ಏಕೈ
92. ವಧಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ
93. ಭಿಕ್ಷು ದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ ಕಾ
94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂ
95. ದ್ರಾನ್ಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ—

I-B—

1. ಶ್ರೀಗಣಾಧಿಪತयेनमः । नमस्तुङ्गशिरश्रुंविचंद्रचामरचारवे
2. त्रैलोक्यनगरारंभ मूलस्तंभायशंभवे । अय्यादव्याजकारुण्य सु
3. लभःकलभाननः । वारीं गौरीपतेरंक पर्यंकोयस्यशस्यते पायान्मायावरा
4. होयमवनीनलिनीं बलात् । सिंधोरुद्धरतोयस्य दंष्ट्रातत्कदांतदधौ । अस्तिश्री
5. हेतुरजानां हरर्दक्षिणमीक्षणं । मोक्षलक्ष्मीविलासैकमुकुरो निधिराजासां ।
6. यस्त्ववंशभुवां राज्ञां यशोवृद्धिचिकीर्षया । मुहुरभ्यासकांक्षीव राज्ञो वर्धययते क
7. लां । निशांतेमिशिशिखागर्भाल्लब्धेयेनात्मतेजसि । अञ्जवंधालयादासीदलिंबदी
8. विमोक्षणं । ततो जनि मनीषयासकलधर्ममर्मस्पर्शमहीपति शिखामणि
9. र्मನುರितिप्रतीतः क्षितौ । यदाननविधूदितामिहनिपीयनीतिसುಧಾಮಂಗು
10. रतरं भवत्यखिलमंगमुर्वीभुजां । तदीयवंशैकमणिस्ततोभूदिಕ್ಷ्ವಾಕುर्दिधा
11. नगुणोनृपेन्द्रः । योमंडलाधीश्वरहारवल्यां मद्धययौನಾಯकतां महिस्रा ।
12. जज्ञेस्यवंशे जगतीश्वरांशः ककुस्थनामाकमिताधरण्याः । यद्वाहनत्वेनय
13. यौ रणाग्रेवृषाभिधानं विबुधाधिनाथः । रघुरीति रजनीकरोयथाब्देर
14. वनिबलारिरभूदयमुप्यवंशात् । विघटितपरचक्रदृष्टवीर्यैः कुवलयमुल्ल
15. झितंगुणैर्यದೀಯೈಃ । ಆಸೀತ್ಪ್ರತಾಪನಿಧಿರಸ್ಯ ಕುಲಪ್ರದೀಪಃ ಕೀರ್ತ್ಯಹಿತೋದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರ್ಯಃ । ಯಸ್ಯಾಜ್ವಲಜಗತಿಧಾಮಯಥಾತಥಾಸನ್ನೇತ್ರಾಣಿದ್ವೈಸುಂದರಾಂ
17. चनिरंजनानि । जातास्तस्यमहाश्वमेधसुकृताच्छास्त्रात्पुमर्थायथाचत्वारस्तन
18. यास्तथेषು च गुणैर्ज्यायान्समायानिधि । जित्वा रावणमाहवे त्रिजगतां रामोयमा
19. मोदनस्सीता[रा]ज्यरमेसमेत्यववृधेसाकेतभद्रासने । राघवेणरवि[वं]शकेतु
20. ना स्थापितेनृपति संततिक्रमे । आविरासुरवरे धुरंधरा मंदराचलभुजा
21. महीभुजः । तेषां वंशे तिप्पमाಜಾನಿರಾಸೀಲಕ್ಷ್ಮಿ ಶಾಲಿ ಲಖಭೂಪಾಲವರ್ಯಃ । ಸಂಶ್ರೋ
22. ಮಾಗ್ರೇಶ್ವರಾಸಾರಪಾತೇಶ್ಶಾಂತಿನೀನ್ಯೇಶೌರ್ಯವಹ್ನಿರೀಪುಣಾಂ । ಅಸ್ಮಾದಶೇಷಭುವನಾವನ
23. ವಾರೀಜಾಕ್ಷಾಚ್ಛೃಂಗಾರರಾಜವತ್ಪ್ರಜಾಯತಶಿಗರಾಜಃ ಧನ್ಯಾಗುಣೇನ ಧರಣಿವಲಯೈಕರ

24. लं चैनांबिक रतिरिवाजनितस्यदेवी । समस्त मथ तत्सुतस्सकलराजभूषा
25. लकोभुजेनजगतीभरं भुजगराजभासावहन् हिमांशुरिव
26. रोहिणीं हृदयहारिणीं सद्गुणैरमोदतसधर्मिणीं मयमवा
27. प्य तिष्णांबिकां । यस्यविश्राणनगुणं लब्धुकामास्सुरदुमाः ।
28. तपस्यतिजटावंतस्सुपर्वतटिनीतटे । ततस्सजित्वाधरणी
29. मशेषांसमेधितश्रीस्सलक्ष्मितींद्रः । धीरौ कुमारौ पेदार्तिम
30. भूपरङ्गाधिपाख्यौ लभतेस्मतस्यां । वदान्यतिलकंमहीव
31. लयसार्वभौमंगुणैर्विनतिमामितौजसं विजित विद्वि

## II-A—

32. षं लीलया । सलब्धुमिहंनंदनं सकलविद्वदानंदनं तयासह वि
33. निर्ममेतदनुरङ्गनाथार्चन हरिरथतिष्पमासकलभूवरयोरनयोः
34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
35. तरो युवयोज्ञयतुसुतोमदंश इति जातुजगादमुदा ।
36. अथमुरारिपोरंगोबंशेरवेरवतीर्णवान्सलकनृप
37. तेः पुणैस्सांप्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
38. न्सकलामहीं विजयनगराधीशसिंहासने विलसत्यसौ
39. विख्यातविक्रांतिनयस्यसापट्टाभिषेकेनियतं प्रजानां ।
40. आनन्दबाष्पराभिषिच्यमाना देवीपदं दर्शयतेधरित्री । विरा
41. जतेयस्यविरोधिकाभिनीस्तनांतरे सांजनबाष्पधोरणी । प्रवेश
42. मार्गः किलपत्रवल्लरीविजृम्भिणोविक्रमजातवेदसः । चित्रं नांत
43. स्तरल इति यद्विद्रुतश्शत्रु भूभृन्मुक्ताहारोभवतियदयं तद्विचित्रं
44. गुणेन । गाढं बंधोन परिरभतेयच्चकंठं प्रियायास्त्रासंधत्तेयदपि
45. नितरां यस्यभूपालमौलेः । अवाप्तसत्वः श्रीहेतुराधारस्सर्वभूभृतां
46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेवदयां पदांबु
47. जयुगंशोणं च कृष्णां तनुं रक्तानीलशितां त्रिवेणिमनघां वीक्षांगि
48. रंनर्मदां तीर्थानीतिसमावहत्यवयवैः श्रीरंगशायीविभुः प्रा
49. योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
50. रागपेषनपुनतत्सौर्यधूलीभरस्सिंहानांनिनदोयमेवनभ
51. ट क्षेडारवोभैरवः । शृङ्गाग्रादुपलास्वयंनिपति ता नो यंत्रना
52. लोदरा दि त्यास्वासयतेदरीपुचकितं यद्वैरिकांता पति ।
53. महान्तिदानानि महाभुजेन कीर्त्तैर्निदानानिकृतानियेन । ऐ
54. षांयथासङ्गयतयाचपूर्वपराजिताष्पोडशपार्थिवैर्द्राः ।
55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरंगं
56. डांकः परराजभयङ्करः । भाषातिलंधिभूपालभुजङ्ग इति
57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
58. बिरुदैर्वदित्या नित्य मभिष्टुतः । कांभोज भोज कालिंग
59. करहाटादि पार्थिवैः । सौविदलपदंप्रामैस्संदर्शितनृपोप

## II-B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गैरघुपतिरिव सीतांरा
61. ज्यलक्ष्मीमुपेतः । नयनिधिरखिलानां रंजकोयं प्रजानां वरति
62. रुमलरायो वर्धते भद्रपीठे । अब्ध्यंगाम्नायगीतांशुगणिते शकव

63. त्सरे । शुभकृद्वत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दस्यां शिवरात्र्यां महीतिथौ  
तुंगभद्रानदीतीरो श्रीविरूपाक्ष सं  
64. निधौ । जंबुनदादिव्यकोदंडं जंबुनाथप्रभावतः । प्राप्तकालत्रयो  
65. दंत परिजानायधर्मिता । श्रीकंठभक्तिमंदारवल्लिकावाचेत  
66. से । निरहंकारचित्ताय चित्यं लोक हि  
67. तैषिणे । वीरशैवागमज्ञाय विजितांतरवैरिणे प्र  
68. थितायक्षितावैभेवसवेन्द्रतपस्विने । वलितेहस्ति  
69. नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां  
70. तर्भावंचापिसमाश्रितं । वोरहळ्ळीति विख्याताद्वा  
71. मात्प्राचीदिशमुपाश्रितं । कुरुवूर्भोर्हळ्योश्चसी  
72. मांताक्षिणेस्थितं । वसवापुरदर्वूरु क्षेत्राद्युक्ता  
73. च पश्चिमं । हागलूरोसिधगर्गणकेहाळनामयोः ।  
74. ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया  
75. ख्यातं ग्रामं कौरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स  
76. मंततः । निधिनिक्षेपवाय्यस्मसिद्धसाद्व्यक्षिणीतिच । आगामीत्य  
77. ष्टभोगार्हं तजस्स्वाम्यसमन्वितं । वार्पाकूपतटाकैश्च कच्छारौमश्च  
78. संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन  
79. स्यापि विक्रयस्यापिचोचितं । वेदवेदांततत्त्वज्ञैर्विबुधैस्सपुरोहितैः  
80. सहितश्रौतपथिकैस्सर्वशास्त्राब्धिपारगैः । मान्यस्तिरु  
81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा  
82. पूर्वकंदत्तवान्मुदा ॥

### III-A—

83. तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति  
84. वलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितांम्रशासना  
85. र्यै तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमाहिस्नास  
86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदोश्यासनतस्तांम्र  
87. शासनंतदिदं । व्यक्तंवीरणसूनुर्विलिखितवानेषवीरणाचार्यः  
88. दानपालनयोर्मध्येदानात्श्रेयोनुपालनं दानात्स्वर्गमवाप्नोति पा  
89. लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता  
90. पहारेणस्वदत्तंनिष्फलंभवेत् । स्वदत्तां परदत्तां वायोहरेति  
91. वसुंधरां । षष्टिर्वर्षासहस्राणि विष्टायां जायते किमिः एकै  
92. वभगिनीलोके सर्वेषामेव भूभुजां । न भोज्या नकरग्राह्या  
93. भिक्षुदत्ता वसुंधरा । सामान्यायं धर्मसेतुर्नृपाणां का  
94. लेकालेपालनीयोभवधिभिः । सर्वानेतान्भाविनःपार्थिवै  
95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

*Transliteration.*

### I-B—

1. śrī Gaṇâdhipatayê namaḥ । namas-tuṅga śiraś-chumbi-chāṁdra-chāmara-  
chāravê
2. trailôkya nagarârambha mûla stambhâya Śambhavê । avyâd-avyâja-kârunya  
su-

3. labhaḥ Kalabhānanaḥ ! vâriṃ Gauripatêr amka paryamkô yasya śasyatê  
pâyân Mâyâvarâ
4. hôyam avanî-nalinîṃ balât ! simdhôr-uddharatô yasya damshtrâ tat kamda-  
tām dadhau ! asti śrī
5. hêtur abjānam Harar-ddakshinam ikshnam Mōksha-Lakshunt vilāsaika-muku-  
rô nidhi rājasām !
6. yas svavamśa bhuvām rājñām yaśô-vṛiddhi chikīrshayâ ! muhur-abhyāsa  
kākshīva rājñō vardhayatê ka-
7. lām ! nisāmtēgni-sikhâ-garbhâl-labdhê yēnātma-tējasi ! abja bamdhālayād āsīd  
alibamdī
8. vimōkshaṇam ! tatōjani manishayâ sakala dharma marma spaśâ mahīpati  
sikhāmaṇi-
9. r Manur-iti pratitah kshitau ! yadānana vidhūditām iha nipīya nītiṃ sudhām-  
abhamgu-
10. rataram bhavatyakhilam amgam urvībhujām tadīya vamśaika-manis-tatô-  
bhūt Ikshvākurimdhā-
11. na guṇô nripēndrah ! yô mamḍalādhiśvara hāra valyam maddhya yayau  
nāyakatām mahimnā !
12. jajñēsyā vamśē jagatīśvarāmśah Kakustha nāmā kamitā dharanyāḥ yadvā-  
hanātvē na ya-
13. yau ranāgrē Vṛishābhidhānam vibudhādhināthaḥ Raghur-iti rajanīkarô  
yathābdēr a-
14. vanibalārīr-abhūd amushyavamśāt ! vighaṭita parachakra dṛisṭavīryaiḥ  
kuvalayam ulla-
15. sitam guṇairyadiyaiḥ ! āsīt pratāpa-midhir-asya kulapradipah kirttyadbhutô  
Dasaratha
16. kshitipālavaryah ! yasyājvalaj-jagati dhāma yathā tathāsan nêtrānidatya  
sudṛisām
17. cha niramjanāni ! jātās-tasya mahāśvamēdha su kṛitās-chehhāstrāt  
pumartthā yathā chatvāras-tana-
18. yās tathaishu cha guṇair jyāyān samāyānidhiṃ ! jītvā Rāvaṇam āhavē tri-  
jagatām Rāmōyam ā-
19. mōdanas Sītā [rā] jyaramē samētya vavṛidhē Sākēta bhadrāsanē ! Rāgha-  
vēṇa Ravi [vam] śa kētu-
20. nā sthāpitē nripati samtatikramē ! āvirāsura varē dhuramdharaḥ Mamdarā-  
chala bhujā
21. mahībhujah ! tēshām vamśē Tippamājānir āsīl-Lakshnīśālī Lakhabhūpāla-  
varyah ! samgrô-
22. māgrē yas-chehharāsārapâtēs-sāmtiṃ nīnye śaurya bahni ripūnām asmād  
asēsha bhuvanāvana
23. vārijākshās-chehhrīngārārāja vadajāyata Simgarājah dhanyā guṇēna  
dharanī valayaikā ra-
24. tnam Chemnāmbika Ratirivājani tasya dēvī ! samastam atha tatsutas  
sakala rāja bhūpā-
25. lakô bhujēna jagatibharam Bhujagarāja bhāsāvahan Himāmsuriva
26. Rōhiṇīm hridayahārīnī sadguṇair amōdata sadharminīṃ ayam avā-
27. pya Tippambikām ! yasya viśrāṇanaguṇam labdhukāmās-suradrumah !
28. tapasyati jātāvantas Suparva tatīnītātē ! tatas sajītvā dharanī-
29. m asēsham samēdhitas-śrīs-Salakakshitimdrah ! dhīrau kumārau Peda-  
Timma-
30. bhūpa Ramgādhipākhyau labhatēsma tasyām ! vadānya tilakam mahī va-

## II-A—

31. laya sârvabhaumam guṇair vinitam amitau jasaṃ vijita vidvi-
32. shaṃ līlayā | sa labdhūṃiha naṃdanam sakala vidvadanāṃdanam tayā saha  
vi-
33. nirmamē tadanu Raṃgaṇāthārchchana Hari ratna Tippamā Salaka bhūva-  
rayōr anayōḥ
34. paricharaṇair itaḥ prakāṣa divyatanuḥ svapanē Tirumala Dēvarāya iti  
dhīra-
35. tarō yuvayōrj-jayatu sūtō madamśa iti jātu jagāda mudā |
36. atha Muraripōraṃsōbamśē Ravē-ravatīruvāu sa Salakanṛipa-
37. tēḥ puṇyais-sāmmrājya lakshana lakshitā | Tirumahārāyaḥ kēyūraya-
38. n sakalāṃ mahim Vijayanagarādhiśa simhāsane vilasatyasau |
39. vikhyāta vikrāṃti nayasya yasā paṭṭābhishēkē niyatam prajānām |
40. ānaṃdalāshpar-abhishichyamānā dēvīpadam darśayātē dharitri | virā-
41. jatē yasya virōdhi-kāminī stanāmtarē sāṃjana bāshpadhōraṇi | pravēsa
42. mārgah kila patravallari vijrīm̐bhīṇō vikrama jātavēdasah | chitram nāṃta-
43. starala iti yad vidrutaś śatrubbūbhṛin muktāhārō bhavati yadayam  
tadvichitram
44. guṇēna | gādham bamdhō napaṛirabhatē yachcha kaṃṭham priyāyās  
trāsam dattē yadapi
45. nitarām yasya bhūpāla maulē | avāpta satvah śrī hētūrādhāras sarvabhū-  
bhṛitām
46. rājatē vāhinī nāthō ratnānāmakarasha yaḥ | tūṅgām ēva dayām padāmbu-
47. ja-yugam sōṇāmcha kṛishnām tanum raktānilāsītām Trivēṇimanaghām  
vikshām gi
48. raṇ Narmaḍāṇi | tīrthānīti samāvahatyavayavaiḥ Śrī Raṃgaśāyī vibhuḥ  
prā-
49. yō yasya viśēsha-bhukti-muditāḥ paṭṭābhishēka śrīyē | śākhāpushpa pa-
50. rāga aisha napuna tatsaurya dhūlībharas-simhānām nīvadōyam ēva nabha-
51. takshvēdāravō bhairavaḥ | śrīṃgāgrādupalā svayam nipatitā nō yamtra nā
52. lōdarād ityāsvāsayatē darīshu chakitam yad vairikāmtāpatim |
53. mahāmti dānāni mahābhujēna kīrttē nidānāni kṛitāni yēna ai-
54. shām yathā samkhyatayā cha pūrvē parājītāsh-shōḍaśa pāṛthivēndrāḥ |
55. rājādhirājas tējasvi śrī rāja paramēśvarah | mūruṛāyara gaṃ-
56. dāmkah pararāja bhayaṃkarah | bhāshātīlamghī bhūpāla bhujanga iti
57. visrutah | Himdurāya suratrāṇō duṣṭa sārḍūla mardanaḥ | ityādi
58. birudair-vamditatyānityam abhishtutah | Kāmbhōja-Bhōja-Kāliṃga
59. Karahātādi pāṛthivaiḥ | Sauvidallapadam prāptais-saṃdarśita nṛipōpa-

## II-B—

60. dah | Daśamukham iva jītvā darppitam vairivargam Raghupatir iva  
Sītām Rā-
61. jya-Lakshmīmupētaḥ | nayanidhirakhilānām raṃjakōyam prajānām vara-Ti
62. rumala rāyō vardhatī bhadrapīthē | abdhyaṃg-āmnāyaśītāmśu gaṇitē  
Śakava-
63. tsarē | Subhakrid vatsarē māsi Māghē Bhārgava-vāsarē | kṛishṇa pakshē  
chaturddasyām Sivarātryām mahātithau | Tuṃga-Bhadra nādītīrō śrī  
Vinūpāksha saṃ-
64. nidhau | jāmbunadā divyakōḍamḍa Jāmbunātha prabhāvataḥ | prāptakā-  
latrayō-

65. damta parijñânâya dhîmatâ | Śrikamṭha-bhakti mamdâra mallikâ vâ chêta  
 66. sê | nirahamkâra chittâya chityam loka hi-  
 67. taishinê | Virasaivagamajñâya vijitântara vairinê pa-  
 68. thitâyakshitâv Emmebasavêmdra-tapasvinê valitê Hasti-  
 69. nâvatyâ-vikhyâtam Mûdanâdugam | Kurrugôḍu susîmâm-  
 70. tarbhâvam chàpi samâsritam | Bêrahallîti vikhyâtâd grâ-  
 71. mât prâchidîsamupâsritam Kurrubûr-Bhōrahalyōscha si-  
 72. mântâd dakshinê-sthitam | Basavâpura-Darvûrukshêtrâd yukttâ  
 73. cha paschimam | Hâgalûrô Simdagarrê Ganakêhâlu nâmayôh |  
 74. grâmayôrupasîmântâd yukttâduttarata sthitam | Pûravargatayâ  
 75. khyâtam grâmam Kōmra Kerrâbhidham | sarva mânayam chatu-simâ-sam-  
 yutam cha sa-  
 76. mamtatah | nidhi-nikshêpa-vâyyasina siddha sâddhyakshinîti cha | âgâmitya-  
 77. shṭabhôgârham tajas svâmya samanvitam | vânpî-kûpa-tâtâkaiścha kach-  
 chhâ-râmaishcha  
 78. samyutam | śishya-prasishya sambhōgyam kramâd âchamdratâarakam |  
 dânyâ dhamana-  
 79. syâpi vikrayasyâpi chôchitam | Vêda-vêdânta tatvajñair vibudhais sapurô-  
 hitaiḥ  
 80. sahitaśrautapathikais-sarva sâstrâbdhi pâragaiḥ | mânayas Tiru-  
 81. mala-kshmâpa mahârâyô manasvinâm | sahiranya payôdhârâ  
 82. pûrvakam dattavân mudâ ||

## III-A—

83. tad idam sakala-mahî vara Tirumalarâyasya bahudharâyasya | sâsanamativa-  
 84. la sâsanatarukara-dânasya sâpadânasya | mridupadam iti tâminrasâsanâ-  
 85. rtham Tirumalarâyamahîpa sâsanêna | abhanad anugunam vachô mahi-  
 mnâ sa  
 86. rasatarêṇa Sabhâpati svayambhûḥ | Tirumalarâya nripênrdôs sâsanatas-  
 tâmmra  
 87. sâsanam tadidam | vyaktam Viraṇa sūnur vilikhitavân êsha Viraṇa-  
 châryaḥ  
 88. dânapâlanayôr madhyê dânâts chhrayōnu pâlanam dânat svargam avâp-  
 nōti pâ-  
 89. lanâd achyuta-padam | sva-dattâ dvigunam punyam para-dattânu pâlanam  
 para-dattâ-  
 90. pahârêṇa sva-dattam nishphalam bhavêt | sva-dattam para-dattam vâ  
 yôharêti  
 91. vasumdharam | shashtir varshâ sahasrâni vishtâyam jâyatê kṛimih êkai-  
 92. va bhaginî lôkê sarvēshâm eva bhûbhujâm | na bhôjyâ na karagrâhyâ  
 93. bhikshu dattâ vasumdhara | sâmanyôyam dharmasêtur nripânâṃ- kâ  
 94. lèkâlê pâlanîyô bhavadbhiḥ | sarvân êtân bhâvinah pâarthivêm-  
 95. drân bhûyôbhûyô [yâ] chatê Râmachamdraḥ | śrî Virupâksha

## Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 7½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal 1½" in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgari characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhīpati and invocation of Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalarāya thus:—The sun; his son was king Manu, by learning whose *nīti* kings became invincible; in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛisha; in his race arose Raghu in whose line was born Daśaratha; to him were born four sons, the eldest of whom, Rāma, having conquered Rāvaṇa, was happily seated on the throne at Sākēta along with Sītā and the goddess of sovereignty; in the line established by Rāma arose many kings, one of whose descendants was Lakṣmībhūpa, husband of Tippamā; his son was Singa-Rāja, husband of Chennāmbikā; his son was Salaka-Rāja, husband of Tippāmbikā; he had two sons Peda-Tinṇa and Ranga; but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhīrāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāṇa* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvaṇa, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Śubhakṛit corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Sivarātri day, in the presence of the god Virūpākṣa on the bank of the Tungabhadra, granted, with all the usual rights, the village Konrakere, situated in Kuṛugōdu-sīma of Mūḍa-nāḍu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmēbasavēndra. The boundaries of the village granted are thus given: to the west Bōrahalli, to the north Kuṛubūr and Bōrahalli, to the east Basavāpura and Darvūru and to the south Hāgalūru. Sindagere and Gaṇakelālu. The composer was Sabhāpati-svayambhū and the engraver Vīraṇa's son Vīraṇāchārya. The record closes with five usual final verses and the signature *śrī Virūpākṣa* in Kannaḍa characters.

There is a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārājā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmaṇḍalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E.C. X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmēbasava is a well-known Vīraśaiva teacher who has written a *Kālaṇṇāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmēbasava is the god of that name on the Jambunāthakoṇḍa to the south-east of Hospet. The guru probably had his maṭha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmi maṭha at Naṇjangūd.

The details of the date, viz., S 1464 Śubhakṛit sam. Māgha kṛishṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language.

Two plates : Size 10½"×8¾".

ಅದೇ ಮಠದಲ್ಲಿರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗುಕ್ಷರ : ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦½"×೮¾"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

ವೋ

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲಿಲಾ
3. ವರಾಹಸ್ಯ ದಂಪ್ತಾದಂಡಸ್ತಪಾತುಪಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಂ ದದೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5. ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ನಮಭವ
7. ನ್ಮನೇಃ ಯದಂಘ್ರಿಗಣನೇನೈವ ಮರುತ್ವಾ ರಾಜ್ಯಮಾಪ ಚ ||೪||
8. ಬಲಃ ಪಾತಾಳ ಸಾಂದ್ರಾಜ್ಯಂ ಶಕಚೋ ಯೇನ ಸೂದಿತಃ | ಯ
9. ದಂಘ್ರ್ಯಂಕೋಭೋಗಿಭೋಗೇದೃಶ್ಯತೇ ದ್ಯಾವಿ ಸುಂದರಃ ||೫|| ತನ್ನಾಸ್ತೃ
10. ಮಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇದಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಹುಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಚಿತ್ವಾಯ ಅಹ
16. ವೇ || ಅಕ್ರಮ್ಯಾದಯಶೀಲಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
17. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಪಯತ್ || ಶೈತಫ
18. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ದಂ ಯಸ್ತೈಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ವಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
20. ಕರ್ಯಾಣೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದಪಹ
21. ದ್ವಹುಮಾನಶೀರಾಂ ||೧೧|| ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶ
22. ಸ್ವೀ ಶ್ರೀ ಚಿನ್ನರಾಜನೃಪತಿಃ ಖಲು ದೇವರಾಜಾತು || ಶ್ರೀರಾಮರಾಜನ್ರಿ
23. ಪತೇಃ ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಭೂವ ಮಂ
24. ಶ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣ್ಯಃ ಕೀರ್ತಿಮಾ ಜೇಷ್ಠಃ ಜಜ್ಞ ಚವಪ್ತನಾಯಕಃ ||೧೩|| ಅದ್ವಿತೀ
26. ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಜ್ಞಯಾಭೃತಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಖಂಡಿತಾ
29. ರಾತಿಮಂಡಲಃ ||೧೫|| ಅಶೇತೋದ್ರಾವಿಡಾ ಭೂಮಿಪಾಲಾ ಚಕ್ರೇ



30. ವಶೇಸ್ವಯಂ || ರಾಮರಾಜಾಜ್ಞಯ್ಯವಾಯಂ ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮ
31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ || ತ
32. ತಚ್ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮ
33. ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ತರಾಟ್ | ವೇದವಿದ್ಭ್ಯಃ ಶ್ಲೋ
34. ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವದ್ಭ್ಯಶ್ಚಮುದಾಸದಾ ||೧೮|| ಕೃತ್ವಾಗ್ರಹಾ
35. ರಾನ್ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನ್ಯಪಸತ್ತಮಃ | ತ್ರೇತಾಗ್ನಯ ಇವ
36. ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ವೈಷ್ಣವಾ
37. ಗ್ನಃ ಸರ್ವಶಾಸ್ತ್ರಪಿತಾರದಃ || ಶೈವಾದ್ವೈತೈಕನಾಂಬ್ರಾಜ್ಯಃ
38. ಶ್ರೀಮಾನಪ್ತಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ವಭಾಯಾಂ ಮತಂ ಸ್ವಂ
39. ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತ್ರಯಃ | ಸಶ್ರೀಚವಪ್ತಭೂಪಾಲಃ ದಾ
40. ನಾಚ್ಚಿತಸುರದ್ರುಮಃ ||೨೧|| ಗಣತೇಶಕನಂಪತ್ತೇಃ ನೇತ್ರಬಾಣ
41. ಶತೇಂದುನಾ | ವಿಕ್ರಮಾಬ್ದೇಹಿ ಕಾರ್ತಿಕ್ಯಾಂ ಕುಂಭಘೋಣ ಮ
42. ಹಾಸ್ತಕೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ವಜ್ಜನವಿರಾಜಿತೇ ||
43. ಕವೇರಕಂಠ್ಯಾವಿಮಲತಚೇದಾನಸಮುಸ್ಥಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
44. ರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದವಾಕೃಪ
45. ಮಾಣಾಬ್ಧಿಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವ
46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
47. ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
48. ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ತೇ ವಾನಿನೇ ಮಧ್ವಸಿ
49. ದ್ವಾಂತಾರ್ಥೋಪಶೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಭಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

50. ಯಾಬಂಧು ಸಮಂಸ್ವಿತಃ || ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ತ್ವಜ್ಞೈಃ
51. ಪುರೋಹಿತಪುರೋಗಮೈಃ ||೨೭|| ಮಲೇನಿತ್ಯಾಂನ್ನದಾನಾ
52. ಧ್ವಂ ದೀಪಾರ್ಥಂ ರಾಮಸುನ್ನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಂ
53. ಅನೇಕ ಸುಕೃತಾಪ್ತಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾ
54. ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
55. ನಾಡೋರದನ್ವಿತಂ ||೨೯|| ಕೊಕ್ಕೂರುಕಂಜ್ಞಕಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೂ
56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪತರ್ಜೇಚ ಯೇವಂ ಗ್ರಾಮ
57. ಚತುಷ್ಪಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧಸಾಧ್ಯ ಜ
58. ಲಾನ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
59. ಸಭೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
60. ವಿನಿಮಯೋಚಿತಂ | ಪಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾ
61. ಗ್ಯಸಮಂಸ್ವಿತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿ
62. ರಣ್ಯೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಿಖ್ಯತೇ
63. ಲೇಖಕೋಕ್ತಿತಃ ||೩೩|| ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
64. ತ್ರ ಕಾರಣಂ | ದಂಡಸ್ತೇನೈವ ಕೊಕ್ಕೂರೋರಷ್ಟಾಂಶತಿ ವೇ
65. ಲಿಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
66. ತಿವೇಲಿಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚೆ ವಲ್ಲಯೇರುಭ
67. ಯೋರಪಿ ||೩೫|| ಪೂರೀಕ್ತಾತದ್ವೇಶತತ್ತ್ವಜ್ಞೈಃ ಭೂರೇಕಾದ
68. ಶವೇಲಿಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಷ್ಪಿವೇ
69. ಲಿಕಾನ್ಯತಾ ||೩೬|| ಯೇನಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
70. ಸಂಖ್ಯಾಪ್ರಲಿಖ್ಯತೇ || ಕೊಕ್ಕೂರೋರ್ನವಸಾಹಸ್ರಂಕರ್ಷ
71. ಕಾಯಸಮನ್ವಿತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಷ್ಟಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

72. ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಸ್ಯ
73. ಸಾರ್ಥದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74. ಚ್ಯಾಪ್ಯಸಾರ್ಥಪಪ್ಪ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಾಹಸ್ರೀ
75. ಧಾನ್ಯಸಂಬ್ಯಾಪ್ತಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ಪಭೂಪಾ
76. ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಟಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ನ
77. ನೈನಸಾನ್ವಿತಸತ್ತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78. ಮಾರಭ್ಯಗಣನೇಕೈತೇ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚಿತ್ಪಾರಿಂಶಸ್ವಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ.)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80. ಶ್ರೀ ಕುಂಭಘೋಷಸಂವಾಸಿಕುಂಭಲಿಂಗತನೂಭವಃ || ನ
81. ಭಾಪತಿನ್ನುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾಸನಂ || ಸ್ವದತ್ತಾ
82. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ
83. ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84. ವಾಯೋಹರೇತವನುಂಧರಾಂ | ಪಪ್ಪಿ ವರ್ಷಸಹಸ್ರಾಣಿ
85. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86. ಧೈರ ದಾನಾಭೈರಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I.A—

1. ನಮಸ್ತು ಕ್ಷಿಪ್ರಶಿಖಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2. ಕ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿಲಾ
3. ವರಾಹಸ್ಯ ದಂಭಾದೆಡಸ್ಸಪಾತುಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರಿಧಾತ್ರಿ ಛತ್ರಶ್ರಿಯ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭು
5. ತಂ ಜಗದಂಜಸಾ || ಯತೋ ಗಜಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6. ಕ ಪಾವಿನಿ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7. ನ್ತುನೇಃ ಯದಂಧ್ರಿಗಣನೇನೈವಮಠ್ವಾನ್ ರಾಜ್ಯಮಾಪನ್ |
8. ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸುದಿತಃ | ಯ
9. ದಂಭಯಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10. ಮಮವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11. ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12. ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೬ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14. ಛುಬಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ಧನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭರ್ತಿ ಜಿತ್ವಾಯ ಆಹ
16. ವೇ || ಆಕ್ರಮ್ಯಾದೈಯಶಿಲಾಖ್ಯಂ ದುರ್ಮಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17. ತತ್ತಾಡವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜ ಮತೋಪಯತ್ || ಶ್ವೇತಛ
18. ಪ್ರಾದಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನಿಂ
19. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿಂ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾಕ್ಷಿಂ ||
20. ಕಲ್ಯಾಣಿನಿಂ ಕಮಲನಾಭ ಇವಾಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂವಿಕಾಮುದವಹ

21. द्रुहमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूयश
22. स्वी श्री चिन्नराजनृपतिः खलु देवराजातु ॥ श्री रामराज नि
23. पतेः किल क्रिष्णराज जामातुरग्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चिन्नराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्यप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सच्चिन्नराजभूपालो
28. रामराजाज्ञया भ्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसंतोर्द्राविडान् भूमिवालान् चक्रे
30. वशेस्वयं ॥ रामराजाज्ञयैवायं तंजापुर्या महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. ति यत्र चक्रे श्रीमान् चिन्नचव्यप्पराट् । वेदविद्भयः श्रो
34. त्रियेभ्यः विद्वद्भयश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनृपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रयः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांवाज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. संस्थापयंतः स्थितास्त्रयः । सश्रीचव्यप्पभूपालः दा-
40. नाक्षितसुरद्रुमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रवाण
41. शतैदुना । विक्रमाब्देहि कार्तिक्यां कुम्भघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकन्याविमलतटेदानसमुस्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरित्राडीशताजुषां पदवाक्य प्र
45. माणाब्धिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. द्धान्तार्थोपदेशिने ॥ २६ ॥ विजयीन्द्रयतीन्द्राय भा

II-A—

50. र्या बंधु समन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांनदाना
52. र्थं दीपार्थं रामसंनिधौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूल्ल
56. रंच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्यं
59. सभूरुहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

60. विनिमयोचितं । दानार्धधर्मविक्रीतयोग्यभा
61. ग्यसमन्वितं ॥ ३२ ॥ भूयसेश्रेयसेप्रादात् सहि
62. रण्योदधारया । अथ ग्रामस्य भूसंख्या लिख्यते
63. लेखकोक्तितः ॥ ३३ ॥ लोकसंख्यापदमितः गणनेय.
64. त्र कारणं । दंडस्तेनैवकोकयूरोरष्टाविंशति वे
65. लिका ॥ ३४ ॥ गूलूरोश्चापिगणने चतुर्विंश
66. तिवेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
67. योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्त्वज्ञैः भूरेकाद
68. शवेलिका । ग्रामाणां चतुर्णामेवं त्रिषष्टिर्वे
69. लिका स्मृता ॥ ३६ ॥ येषं कृतातुभूसंख्याधान्य
70. संख्या प्रलिख्यते ॥ कोकयूरोर्नवसाहस्रं कर्ष
71. कायसमन्वितं ॥ ३७ ॥ गूलूरोरष्टसाहस्रं

## II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
74. दल्याख्ये सार्धसप्तशताधिकं । येषं विंशति साहस्री
75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषं चवप्पभूपा
76. लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
77. न्मनसानृपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
78. मारभ्यगणनेकृते । तांब्रपत्रेत्रसंत्येक चत्वारिंशस्वहामुना ॥ ४१ ॥
79. ॥ श्री राजगोपाल
80. श्री कुम्भघोणसंवासिकुंभलिङ्गतनूभवः ॥ स
81. भापतिस्सुकुशलः व्यालिखत्तांशशासनं ॥ स्वदत्ता
82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
83. हारेण स्वदत्तं निष्पलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
84. वायो हरेतवसुंधरां । षष्ठिवर्षे सहस्राणि
85. विष्ठायां जायते किमिः ॥ २ ॥ दानपालनयोर्म
86. ध्येदानाल्लेख्योनुपालनं । दानास्स्वर्गमवा
87. प्रोतिपालनादच्छुतं पदं ॥ ३ ॥

## Transliteration.

## I-A—

1. namas-tunga śiraś-chumbi chandra chāmara chāravê | trailô-
2. kya nagarārambha mûla stambhāya Śambhavê || 1 || Harêr lîlâ
3. varāhasya daṁshtrâ daṁdas-sapātu-vah || Hêmâdri kalaśâ ya-
4. tra dhâtrî chhatra-śriyaṁ-dadau || 2 || yasmâch-charâcharaṁ sarvaṁ na  
bhû-
5. taṁ jagadamjasâ || yatô Gaṁgâ jagannâtâ sambhûtâ lô-
6. kapârinî || 3 || yadrajâs saṁgataḥ kâṁtâ śilâsam abbava-
7. n munêḥ yadamghri gaṇanênaiva Marutvân rājyamâpa cha |
8. Balih pâtâla sâmbrajyaṁ Śakato yêna sūditah | ya-
9. damghryanikô bhôgi-bhôgê dṛiṣyatêdyâpi suṁdaraḥ || 5 || tasmâsvchha-

10. m abhavad varṇas-turiyyaḥ dharma-saṅkulah ṽ sadâchâra ratâ-
11. s-tatra dvijasêvâparayanaḥ ṽ 6 ṽ bhûpââlâḥ khalu saṁjâ-
12. tâḥ śauryôdârya guṇâṇvitâ vinitâḥ śikshitâḥ sâṁ-
13. tâḥ tamtrajñânêdhikâṇiḥ ṽ 7 ṽ tadvargê Dêvarâjâkhyah ba-
14. hu bâhuhparâkramah ṽ amâtyah Kṛishṇa Râjasya babhûva ri-
15. pumardanaḥ ṽ 8 ṽ Prâtâpâ Rudra-mattêbha patim jivâya âha-
16. vê ṽ âkranya-Udaya śilâkhyam durgam Gajapatêḥ priyam ṽ 9 ṽ
17. tat tâdrig vijayam prâpya Kṛishṇa-Râjam atôshayat ṽ svêtachha-
18. trâdimam râjâ chinham yastai pradattavân ṽ 10 ṽ svaḥ kâminim
19. svatanu kântibhir âkshipantim śrî Dêvarâja-tilakô navânirajakshim ṽ
20. kalyâninim Kamalanâbha ivâbdhikanyam Maṁgâmbikâ mudavaha-
21. d bahumâna śilâṁ ṽ 11 ṽ tasyam tapôbhir adhikair udabhûd yaśa-
22. svi śrî Chinna-Râjâ nripatih khalu Dêvarâjâ tu ṽ śrî Râma Râja nri-
23. patêḥ kila Kṛishṇa Râja jânâtur-agrya-mahimâ sa babhûva maṁ-
24. trî ṽ 12 ṽ jagad vikhyâta śauryasya Chinna-Râja mahîpatêḥ ṽ Brâhmâ-
25. nyah kîrtimân jêṣṭhah jajñê Chavvappa nâyakah ṽ 13 ṽ adviti-
26. yô dvitīyâścha śrîmân Chinna-chavaprabhuh ṽ mauli-ratnam mahî-

### I-B—

27. pânâṁ saṁjâtaḥ kulanâyakah ṽ 4 ṽ sa Chinna râjabhûpâlô
28. Râma-Râjâjñayâ bhṛisam ṽ prachandataṛa dôrdamda khamditâ-
29. râti-maṇḍalah ṽ 15 ṽ âsetôr Drâvidân-bhûmi pâlân chakrê
30. vâsê svayam ṽ Râmarâjâjñayaivâyam Tamjâpuryam mahâma-
31. naḥ ṽ 16 ṽ nivâsam akarôd râjâ râjyan dharmêṇa pâlayan ṽ ta-
32. taś Chavappa-bhûpâlâḥ râjyam chakrê sudhârmikah ṽ 17 ṽ pitur ma-
33. tim yatra chakrê śrîmân Chinna Chavapparât ṽ Vêdavidbhyah srô-
34. triyêbhyah vidvadbhyaścha mudâsadâ ṽ 18 ṽ kṛitvâgrahâ-
35. rân bahuśah prâdât san nripasattamah ṽ trêtâgnaya iva
36. spashtam Vijayindra yatîśvaraḥ ṽ 19 ṽ Tâtâchâryô Vaishṇavâ-
37. gryah sarva śâstra viśâradaḥ ṽ Saivâdvaitaika sâṁbrâjyah
38. śrîman Appayadîkshitah ṽ 20 ṽ yasvabhīyâṁ matam svam
39. svam sthâpayantaḥ sthitâstrayah ṽ sa śrî Chavappabhûpâlâḥ dâ-
40. nâchchita suradrumah ṽ 21 ṽ gaṇitê Śaka saṁpattêḥ nêtra-bâna-
41. śatêṇḍunâ ṽ Vikramâbdêhi Kârtikyâṁ Kṁmbhaghôṇa ma-
42. hâ sthâlê ṽ 22 ṽ chaṇḍrôparâga samayê vidvajjana virâjitê ṽ
43. Kavêra-kanyâ vimalatatê dâna samusphukah ṽ 23 ṽ śrîmat pa-
44. ramahamsâkhyâ parivrâṭisatâjusham ṽ padavâkya pra-
45. mânâbdhi pâriṇânâṁ niramkuśam ṽ 24 ṽ śrîmad Vaishṇava
46. siddhânta sthâpanâchâryatâjusham ṽ Râmachaṇḍra-padâṁ-
47. bhôja-pûjakânâṁ mudâ sadâ ṽ 25 ṽ Raghunaṇḍana śishya
48. śrî Surêṇḍrâkhyâ tapasvinâṁ ṽ nijâṇtêvâsinê Madhva-si-
49. ddhântârthôpadêsinê ṽ 26 ṽ Vijayindra yatîṇḍraya bhâ-

### II-A—

50. ryâ baṇḍbusamanvitaḥ ṽ maṁtribhir dêsatatvajñaih
51. purôhitapurôgamaih ṽ 27 ṽ mathê nityâṁnnadânâ-
52. rtham dipârtham Râmasaṁnmidhau ṽ prâchîna sviya bhûpânâṁ
53. anêka-sukṛitâptayê ṽ 28 ṽ putra putra prapautrâdi râ-
54. jânâṁ râjyavṛiddhayê ṽ Mâyûradêśê vikhyâtê Sîra
55. nâdôr adha sthitam ṽ 29 ṽ Kokyûru saṁjñikam grâmam Gûllû-
56. rumcha dvitīyakam ṽ Pallam Raghupa Katlêcha yêvam grâma

57. chatushtayam || 30 || nidhinikshêpa pāshāna siddha sādhyā ja-
58. lānvitam | akshināgāmi samyuktam lahuhlōgyam
59. sabhūruham || 31 || sishya prāśishya sambhōga yōgyam
60. vinimayōchitam | dānārdha dharma vikriti yōgya bhā-
61. gya samanvitam || 32 || bhūyasē śrēyasē prādāt sahi-
62. raṇyōda dhārayayā | atha grāmasya bhū samkhyā likhyatē
63. lēkhakōktitah || 33 || lōkasamkhyāpadamitah gaṇanē ya-
64. trakāraṇam | daṇḍas tēnaiva Kōkyūrōr ashtāvimśati vē |
65. likā || 34 || Gūlūrōs chāpi gaṇanē chaturvimśa-
66. ti vēlikā | tathā Raghupatēh Kathevallayōr ubha-
67. yōrapi || 35 || prōktā taddēsa tatvajñānī bhūrēkāda-
68. śavēlikā | grāpānām chaturnāmēvam tri shashtir vē-
69. likā smritā || 36 || yēvam kritātu bhūsamkhyā dhānya
70. samkhyā pralikhyatē | Kōkyūrōr navasāhasraṇ karsha
71. kāya samanvitam || 37 || Gūlūrōr ashtasāhasraṇ

## II-B—

72. bhūmisāra samunnatam || Vallēsahasraṇ dhānyasya
73. sārhadhvaya śatādhikam || 38 || sahasraṇ Rāmaka
74. llyākhyē sārhasapta śatādhikam | yēvam vimśati sāhasrī
75. dhānya samkhyā prakīrtita || 39 || yēvam Chavappa bhūpā-
76. lah prādāt grāma chatushtayam | śrī Rāmapūjākāle sa-
77. nmanasā nripasattamah || 40 || ślōkāḥ patrādīna ślōka-
78. m ārabhya gaṇanēkrite | tāṇbrapatrētra samtyēka chatvāriṇśa svahā-
- munā || 41 ||
79. || śrī Rāja Gōpāla
80. śrī Kumabhaghōṇa samvāsi Kumabhalinga tanūbhavaḥ || Sa-
81. bhāpates sukuśalah vyālikhattāmbraśāsanaṇ || svadattā
82. dviguṇam puṇyam parādatānupālanam || parādatāpa-
83. hārēṇa svadattam nishpalam bhavēt || 1 || svadattām parādatām
84. vā yōharēta vasundharām | shashtī varsha sahasrāṇi
85. vishthāyam jayatē kṛimih || 2 || dānapālanayōr ma-
86. dhyē dānāchchhrēyōnupālanam | dānās svargam avā-
87. pnōti pālanād Achchhutam padam || 3 ||

## Note.

This and the following two inscriptions received from the same Rāghavēndra-svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record registers a grant by Chavappa, the donee being Vijayēndra-yati. Chavappa has already been referred to in the inscription No. 23 when speaking of Vijayanagar king Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in Telugu characters, the language being Sanskrit throughout. The date of the record is 1580 A.D. After invocation of Sambhu and the Boar incarnation of Vishṇu the inscription gives the genealogy of Chavappa thus :—From the foot of Vishṇu—from which the whole world, animate and inanimate, and the holy Gangā, the mother of the world, arose; by contact with whose dust the rock was transformed into the sage's wife (Ahalyā); by meditating on which Indra and Bali obtained sovereignty;

by which (the demon) Śakaṭa was destroyed; and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (dvijas) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Kṛishṇa-Rāja. He pleased Kṛishṇa-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Kṛishṇa-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāviḍa kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtriya*s and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijayīndra, the leader of the Vaiṣṇavas, proficient in all the *śāstrās*, Tātāchārya and the sole emperor of the Śaivādvaita Appaya dikshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvēri at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūḷḷūru, Palla and Raghupakatle, situated in Sīranīḍu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijayīndra-yatindra, disciple of the *paramahansa-parivrājākāchārya*, *padavākya pramā-nābdi-pārīṇa*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the maṭha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-danda*), 28 *vēlikas* in Kokyūru, 24 in Gūḷḷūru, and 11 in both Palla and Raghupakatle; total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000; for the third 1,250; and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boar and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijayīndra, Tātāchārya and Appayya-dikshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijayīndra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his maṭha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōṭe inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkaṭapatirāya I and to have anointed him to the throne (Report for 1910, para 101; and E.C. XII, Chiknāyakanhalli 39). We know from the works of Appayya-dikshita that he enjoyed the patronage of several

rulers. He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapatirāya I; his commentary on the *Yādavābhyudaya* at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja; and his *Śivārka-mañḍīpikā* at the instance of Chinna Bouma. The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I. His father was Chinna Vīra and his son Linga (Ep. Ind. IV, 271). Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bolivarann, Cuddapa District, during the reign of Sadāśiva-Rāya (Sewell's *Antiquities*, I, 124). He was the ruler of Chandragiri kingdom (*see also Annual Report of the Archaeological Survey of India* for 1908-09, 201; *Lives of Telugu Poets*, 241). The present inscription adds to the list of his patrons Chavappa of Tanjore. This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol. II, Part IV, p. 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p. 60 of the M. E. R. for 1905.

## 27

Eighth copper plate record in the same matt.

Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಮಠದಲ್ಲರವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ.

೨ ಹಲಗೆಗಳು, ತೆಲುಗುಕ್ಷರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.)—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೀ
4. ಲಾವರಾಹಸ್ಯ ದಂಷ್ಟಾದಂಡಸ್ತಪಾತುಪಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಧತ್ತ್ರಿಯಂ ದ
6. ಧಾ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಾಜಗನ್ಮತಾ ಸಂಭೂ
8. ತಾಲೋಕಪಾವಿನೀ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿರಾಸಮಭವನ್ಮನೇಃ || ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮರುತ್ಸಾ ರಾಜ್ಯಮಾಪಚ ||೪|| ಬಲಃ ಪಾತಾಳ ಸಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಟೋಯೇನನೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ನುಂದರಃ ||೫|| ತನ್ನಾಸ್ತಾಮಭ
13. ವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲಸಂಜಾತಾಃ
15. ಶೌರ್ಯದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಬಹು
17. ದಾಹುಪರಾಕ್ರಮಃ || ಆಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವರಿ
18. ಪು ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಧಪತಿಂಜತ್ವಾಯ ಆ
19. ಹವೇ || ಆಕ್ರಮೋದಯಶೀರಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ | ಶ್ವೇತಭ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ದಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ಯಃ ಕಾ



(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

22. ಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
23. ಕ್ಷೀಂ | ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾಮುದಪಹದ್ವಹು
24. ಮಾನಶೀರಾಂ | ೧೧ || ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ನರಾಜ
25. ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣರಾ
26. ಜ ಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂವ ಮಂತ್ರೀ || ೧೨ || ಜಗ
27. ದ್ವಿಬ್ರಾತ ಶಾರ್ಙ್ಗಸ್ಯ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮಾರ್ ಚೇಪ್ತಃ ಜಜ್ಞೇ ಚವ್ಯಪ್ಪನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
29. ಯಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
30. ಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ ರಾಮ
31. ರಾಜಾಜ್ಞಯಾಭೃಶಂ | ಪ್ರಚಂಡತರದೋರ್ಧಂಡ ಖಂಡಿತಾ
32. ರಾತಿ ಮಂಡಲಃ || ೧೫ || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾರ್ ಭೂಮಿಪಾರಾರ್
33. ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾ
34. ಪುರ್ಯಾಂ ಮಹಾ ವಃನಾಃ || ೧೬ || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ || ತತಶ್ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
36. ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ || ೧೭ || ಪಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನ
37. ಚವಪ್ರರಾಟ್ || ಸೋಯಂ ಚವಪ್ರಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
38. ತ್ಯಾನುಜಾಯಮೈ || ೧೮ || ಕುಂಭ ಘೋಣೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರೇ || ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಾಖ್ಯಮಹೀಪಾ
40. ಲೋತಿಧಾರ್ಮಿಕಃ || ೧೯ || ಬಲಭದ್ರಾತ್ಯಪ್ತ ಇವ ರರಾಜ
41. ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
42. ಣೋಭವತು || ೨೦ || ಸ ಶ್ರೀ ಚಿನ್ನಚವಪ್ರಾಖ್ಯ ಮಹೀಪತಿ
43. ಲಕಸ್ವಯಂ | ರಿತ್ಯಗ್ನಿ ಬಾಣ ಭೂಸಂಖ್ಯಾ ಗಣಶೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

44. | ಶಕಜನ್ಮನಾ || ೨೧ || ಆನಂದವಸ್ಥರೇ ರಾಮ
45. ನವಮ್ಯಾಂ ಹೃಷ್ಮಮಾನಸಃ || ರಾಮಾಭಿಷೇ
46. ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ಪ್ಯಾಸ ಸಂನ್ನಿಧಿ || ೨೨ ||
47. ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
48. ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
49. ನಾಂ ನಿರಂಕುಶಂ || ೨೩ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
50. ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
51. ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೪ || ರಘು
52. ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಖ್ಯತಪಸ್ವಿನಾಂ ||
53. ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
54. ಶಿನೇ || ೨೫ || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
55. ಯೀಂದ್ರಾಖ್ಯ ಯೋಗಿನೇ || ಮಲೇ ನಿತ್ಯಾನ್ನ ದಾನಾ
56. ಧಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ || ೨೬ || ತಂಜಾ
57. ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇವಿಚ || ಸರ್ವ
58. ತ್ರ ಪ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ಶತೇ ಕಲೇ || ೨೭ ||
59. ಕರ್ಷಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟಾ ಶೇ
60. ಚ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

61. ವಿತ್ತಿಮಾಚಂದ್ರತಾರಕಾಂ ||೨೮|| ಮಂತ್ರಭರ್ವಿಬು
62. ಧೈಸ್ವಾರ್ಧಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹರಣ್ಯೋದಧಾರಯಾ
64. ||೨೯|| ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣನೇ ಕೃ
65. ತೇ|| ವಿದ್ಯಂತೇ ತಾಂಬ್ರಪತ್ರೇ ಸ್ತೀ ತ್ರಿಂಶತ್ಕಲ ಸಹಾ
66. ಮುನಾ ||೩೦||

(ಇಲ್ಲಿ ವರಾಹರೂಪಗಳಿವೆ.)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂವಾಸೀ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತಿನಿಪುಣಃ ವ್ಯಾಲಿಬ ತಾಂಬ್ರಶಾಸ
69. ನಂ|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾ
70. ಲನಂ|| ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ
71. ಪದಂ ||೧|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ಸ್ತೀಪಾ
72. ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ || ಸರ್ವಾ
73. ನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೨||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲಿಂ
4. ಲಾವರಾಹಸ್ಯ ದಂಘ್ರಾದಂಜಸ್ಸಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ ಛತ್ರಾಶ್ರಯಂ ದ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾರ್ವಿನಿ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಗಿಲಾಸಮಭವನ್ಮುನೇಃ |ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮಹತ್ವಾನ್ ರಾಜ್ಯ ಮಾಪಚ || ೪ || ವಲಿಃ ಪಾತಾಲ ಸಾಂ
11. ಬ್ರಾಹ್ಮ್ಯಂ ಶಕಟೋಯನಸ್ತದಿತಃ | ಯದಂ ಘ್ರಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಯಾಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾಸ್ತುಗಮಭ
13. ವದ್ಧರ್ಣಸ್ತುರೀಯಃ |ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ | ೬ || ಭೂಪಾಲಾಃ | ಖಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈರ್ದಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ | ಶಿಕ್ಷಿತಾಃ | ಗಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ | ವಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ | ಕೃಷ್ಣರಾಜಸ್ಯ ವಭೂವ ರಿ
18. ಪು ಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿ | ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಪುತ್ರಂ ದುರ್ಗಗಜಪತೇಃ | ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಡಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಪಯತ್ | ಷ್ವೇತ ಛ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿಹ್ನಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನೀ ಸ್ವತನುಕಾಂತಿಮಿರಾಕ್ಷಿಪಂತೀ | ಶ್ರೀದೇವರಾಜತೀಲಕೋನವನೀರಜಾ

23. क्षीं । कल्याणिनीं कमलनाभ इवाब्धि कन्यां मंगांविकामुद् बहुबहु
24. मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुद्भूयशस्वी श्रीचिन्नराज
25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
26. ज जामातुरग्र्य महिमा सबभूवमंत्री ॥ १२ ॥ जग
27. द्विख्यात शौर्यस्य चिन्नराजमहीपतेः ॥ ब्रंहण्यः कीर्ति
28. मान् चेषुः जज्ञे चववप्पनायकः ॥ १३ ॥ अद्वितीयोद्विती
29. यश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं महीपानां सं
30. जातः कुलनायकः ॥ १४ ॥ सचिन्न राजभूपालो राम
31. राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता
32. रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्
33. चक्रे वशे स्वयं । रामराजाज्ञयैवायं तंजा
34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
35. ज्य धर्मेण पालयन् ॥ ततश्चवप्पभूपालः राज्यं च
36. क्रेसुधार्मिकः । १७ ॥ पितुर्मर्ति यत्र चक्रे श्रीमान् चिन्न
37. चवप्पराट् ॥ सोयं चवप्पभूपालः राज्यं द
38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
39. संचक्रे तपश्चरन् ॥ श्रीमान् चिन्नचवप्पाख्य महीपा
40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
42. णोभवतु ॥ २० ॥ सश्रीचिन्नचवप्पाख्य महीपति
43. लकस्वयं । रित्वाग्निबाण भृसंख्या गणिते

#### II-A—

44. । शकजम्भना । २१ ॥ आनंदवस्फरे राम
45. नवस्यां हृष्टमानसः ॥ रामाभिषेक
46. क समये श्रीराम व्याससंज्ञिधौ ॥ २२ ॥
47. श्रीमत्परमहंसाख्यपरिव्राडि शता
48. जुषां ॥ पदवाक्यप्रमाणाब्धिपारीणा
49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विनां ॥
53. निजांते वासिने मध्वासिद्धांताद्धोषदे
54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
55. र्योद्राख्ययोगिने ॥ मठ नित्यान्नदाना
56. थं रामचंद्रार्चनायच । २६ ॥ तंजा
57. पुरमहादेशे ग्रामेजनपदे पिच ॥ सर्व
58. त्र ग्रीहयोयत्र तत्रतत्र गते कले ॥ २७ ॥
59. कर्षकायसमायुक्ते कच्चाद्याशे
60. ट मानतः ॥ यैकमानं समाकल्प्य

#### II-B—

61. त्रित्तिमाचंद्रतारकां । २८ ॥ मंत्रिभिर्विधु
62. धैस्सार्धं भार्याबंधुसमान्वितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योदधारया  
 64. २९॥ श्लोकाः पत्रादिमश्लोकमारभ्यगणने कृ  
 65. ते ॥ विद्यंते तांत्रपत्रेस्मिन् त्रिंशत्किलसहा  
 66. मुना ॥ ३० ॥  
 श्रीराजगोपाल  
 67. मन्त्रारगुडिसंवासी राजगोपतनूभवः ॥  
 68. त्यागराजोतिनिपुणः व्यालिखतांत्रशास  
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा  
 70. लनं ॥ दानास्त्वर्गमवाप्नोति पालनादञ्चुतं  
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा  
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा  
 73. नेतान् भाविनः पार्थिवेद्रान् भूयो भू  
 74. यो याचते रामचंद्रः ॥ २ ॥

*Transliteration.*

**I-A—**

1. namas-tuṅga śiraś-cbumbi chaṇdra ॥
2. chāmara-chāravê ॥ trai-lôkya nagarāraṇbha
3. mûla-stambhâya Saṁbhavê ॥ 1 ॥ Harêr li-
4. lâ-Varāhasya daṁshṭrâ daṁdas-sapātuvah ॥
5. Hêmādri kalaśā yatra dhātri chhtra śriyaṁ da-
6. dhau ॥ 2 ॥ yasmāch-charācharaṇi sarvaṁ saṁbhûtaṁ ja-
7. gadamjasā ॥ yatô Gangā jagannmātā saṁbhû-
8. tā lôkapāvinī ॥ 3 ॥ yadrajah saṁgataḥ kām-
9. tā śilasam-abhavan munêḥ ॥ yadamghri gaṇanênai-
10. va Marutvān rājyamāpacha ॥ 4 ॥ Baliḥ pātāla saṁ-
11. brājyam Śakatô yēna sūditah ॥ yadamghryamkô bhô-
12. gi-bhōgê dṛisyaçdyāpi suṁdaraḥ ॥ 5 ॥ tasmāschhām-abha-
13. vad-varṇas-turiyyah dharma saṁkulaḥ ॥ sadāchāraratās-tatra
14. dvia-jsēvā-parāyaṇāḥ ॥ 6 ॥ bhūpālāḥ khalu saṁjātāḥ
15. śauryaudārya-guṇānvitāḥ ॥ vinitāḥ śikshitāḥ śūmtāḥ
16. tatrajñānêdlikāriṇah ॥ 7 ॥ tadvarṇê Dēvarājākyah bahu-
17. bālu-parākramah ॥ amātyah kṛishṇarājasya babhūva ri-
18. pumardanaḥ ॥ 8 ॥ Pratāpa Rudra mattêbhapatim jivāya ā-
19. havê ॥ ākrany-Ndaya-śilākhyam durgam Gajapatêḥ priyam ॥ 9 ॥
20. tat tādṛigvijayam prāpya kṛishṇarājam atôshayat ॥ śvêta-chha-
21. trādimam rāja-chinham yasmāi-pradattavān ॥ 10 ॥ svahkâ-

**I-B—**

22. minim svatanu kāmṭibhir-ākshipamṭin śri Dēvarāja tilakōnavanirajā-
23. kshim ॥ kalyāṇinim Kanalanābha ivābdi kanyam Mangāmbikā muda-
24. māna śilām ॥ 11 ॥ tasyam tapōbhir adhikair udabhūd yaśasvi śri
- Chinnarāja
25. nripatiḥ khalu Dēvarājāt ॥ śri Rāmarāja uripatêḥ kila Kṛishṇarā-
26. ja-jāmātur agrya-mah-mā sa babhūva maṇitrī ॥ 12 ॥ jaga-
27. d vikhyāta śauryasya Chinnarājamahipatêḥ ॥ brahṇanya kirti-
28. mān chēsṭah jajñê Chavvappanāyakah ॥ 13 ॥ advitīyô dvitī-

29. yaścha śrīmān Chinna-Ehavaprabhuḥ | mauḷi ratnaṃ mahāpānāṃ sam-  
 30. jātaḥ kulāñyakah || 14 || sa Chinnarājabhūpālō Rāma  
 31. rājājñayābhṛīsam | prachandataṛa dōṛdaṃḍa khaṃḍitā-  
 32. rāti maṃḍalaḥ || 15 || śētōḥ Drāviḍān bhūmipālām  
 33. chakrē vaśēs vayaṃ | Rāmarājājñayaivāyaṃ Taṃjā-  
 34. puryāṃ mahāmanāḥ || 16 || nivāsam akarōd rājā rā-  
 35. jyaṃ dharmēṇa pālayaṃ || tataś Chavappa bhūpālāḥ rājyaṃ cha-  
 36. krē sudhārmikāḥ | 17 || piturmatim yatra chakrē śrīmān Chinna  
 37. Chavapparāt || sōyaṃ Chavappa bhūpālāḥ rājyaṃ da-  
 38. tvānujāya vai || 18 || Kumbhaghōṇē svayaṃ rājā vā-  
 39. saṃ chakrē tapaścharaṇ || śrīmān Chinna Chavappākhyā mahāpā-  
 40. lōtidhārmikāḥ | 19 || Balabhadrat Kṛishṇa iva rārāja  
 41. bahubhir-guṇaiḥ || dakṣiṇa Dvārakāvāsī śrī Kṛishṇa śara-  
 42. ṇō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahāpati-  
 43. laka svayaṃ | ritv-agni-bāṇa-bhū-saṃkhyā gaṇitē

## II-A—

44. | Śakajanmanā | 21 || Ānandavasvarē Rāma  
 45. navamyāṃ hṛishṭamānasah || Rāmābhishē-  
 46. ka samayē śrī Rāma-Vyāsa samnīdhau || 22 ||  
 47. śrīmat paramahamsākhyā parivrādīsatā-  
 48. jushāṃ || padavākvapraṇānābdhi pārīṇā  
 49. nāṃ niraṃkuśam || 23 || śrīmad Vaishṇavasiddhānta  
 50. sthāpanāchārya-tājushāṃ || Rāmachandrapadāṃ-  
 51. bhōja pūjakānāṃ mudāsadā || 24 || Raghu-  
 52. naṃḍana śishya śrī Surēndrākhyā tapasvināṃ ||  
 53. nījāntēvāsīnē Madhva siddhāntārththōpadē-  
 54. śīnē || 25 || sarvataṃtra svataṃtrāya Vija-  
 55. yīndrākhyā-yōginē || mathē nityāṇa dānā-  
 56. rtham Rāmachandrarachanāya cha || 26 || Taṃjā-  
 57. pura mahādēśē grāmē janapadēpi cha || sarva-  
 58. tra vṛihayō yatra tatra tatra śatē kalē || 27 ||  
 59. karṣhakāya samāyuktē kachchāṭṭāsē-  
 60. ṭamānataḥ || yēkaṃ mānaṃ samākalpya

## II-B—

61. vṛittim āchāṇḍra tārakāṃ || 28 || maṃtribhir vibu-  
 62. dhais sārḍham bñāryā baṃdhu samanvitaḥ | bhūya-  
 63. sē śrēyasē prādāt sahiranyōḍa dhārayā  
 64. 29 || ślōkāḥ patrādīna ślōkam ārabhya gaṇanē kṛi-  
 65. tē || vidyāntē tāmbra-patrēsmīn trīṃsatkila sahā  
 66. mnnā || 30

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67. Mannāragudi saṃvāsī Rāja gōpa-tanûbhavaḥ ||  
 68. Tyāgarājōtinipūṇaḥ vyālikha tāmbra śāsa-  
 69. naṃ || dānapālanayōr madhyē dānāchchirēyōnupā-  
 70. lanaṃ || dānāsvargamavāpnōti pālanād achchutam  
 71. padam || sāmānyōyaṃ dharina sētu nṛipā-  
 72. nāṃ kālī kālē pālanīyō bhavadbhīḥ || sarvā-  
 73. u ētān bhāvīnaḥ pārthivēndrān bhūyō bhū-  
 74. yō yāchatē Rāmachandrah || 2 ||

10. ಸದಾಚಾರರತಾಸ್ತದ್ ದ್ವಿಜಸೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶಾರ್ಕಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃಶಿಕ್ಷಿತಾಶಾಂ
12. ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಃಪ್ರೋ ಬಹು
13. ಬಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14. ಮರ್ದನಃ | ಪ್ರತಾಪರುದ್ರವತ್ಪ್ರೇಭಪತಿಂಜಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15. ಮ್ಯೋದಯಶೈಲಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16. ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಷಯತ್ || ಶ್ವೇತಭತ್ರಾದಿಕಂ ರಾ
17. ಜ ಚಿನ್ದಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾನ್ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18. ತ್ರಿಭಿರಾಕ್ಷಪಂತ್ರೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕಲ್ಯಾ
19. ಣಿನೀಂ ಕಮಲನಾಥ ಯವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಬ್ಧಿಕಾ ಮುದವ
20. ಹದ್ಬಹುಮಾನಶೀಲಾಂ ||೧೧|| ತನ್ಯಾಂ ತ್ವಪೋಭಿರಧಿಕೈರುದಭೂ
21. ದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ಮರಾಜನ್ಯಪತೀ ಬಲು ದವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22. ಜ ನೃಪತೇಃ ಕ್ವಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾ ಸ ಬಭೂ
23. ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶಾರ್ಕಸ್ಯ ಚಿನ್ನಾರಾಜಮಹೀಪತೇಃ
24. ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾಃ ಜ್ಯೇಷ್ಠೋ ಜಗ್ಗೇ ಚವಪ್ಪನಾಯಕಃ ||೧೩||

(೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಅದ್ವಿತೀಯೋದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾಃ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೇಳಿರತ್ನಂ
26. ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ಮರಾಜಭೂ
27. ಪಾಲೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭೃಶಂ | ಪ್ರಚಂಡತರ ಮೋರ್ದಂ
28. ಡ್ಧ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾಪಿಡಾಃ ಭೂ
29. ಮಿ ಪಾಲಾಂತ್ವಕ್ರೇವಶೇಸ್ಯಯಂ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋರಾಯಂ (?)
30. ತಂಜಾಪುರಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31. ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ ತತಃಶ್ಚವ್ಯಪಭೂಪಾಲೋ ರಾಜ್ಯಂ
32. ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮತಿಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾಃ ಚಿನ್ನಚ
33. ವಪ್ಪರಾಟ್ | ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ವಾ
34. ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35. ಸಂಚಕ್ರೇ ತಪಶ್ಶರತ್ | ಶ್ರೀಮಾಃ ಚಿನ್ನಚವಪ್ಪಾಬ್ಯಮಹೀಪಾಲೋ
36. ತಿ ಧಾರ್ಮಿಕಃ ||೧೯|| ಬಲಭದಾತ್ಮ್ಯಷ್ಟಯಿವ ರರಾಜ ಬಹುಭಿರ್ಗು
37. ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣುಭಕ್ತಶ್ಚ ದಾನಶಾಂಡೋಜಿತೇಂದ್ರಿಯಃ
38. ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರಣೋಭವತ್ | ಸಶ್ರೀ
39. ಚಿನ್ಮಚವಪ್ಪಾಬ್ಯ ಮಹೀಪತಿಲಕಸ್ವಯಂ | ಬುತ್ಸಗ್ನಿಬಾಣ
40. ಭೂಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಆನಂದವತ್ಸರೇ ರಾಮ
41. ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕಸಮಯೇ ಶ್ರೀ
42. ರಾಮವ್ಯಾಸಸಂನ್ವಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಯಪರಿವ್ರಾಡೀ
43. ಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿಪಾರೀಣಾನಾಂ ನಿರಂಕ್ಯು
44. ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ್ಯನ್ತಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮ
45. ಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ | ರಘುನಂದನ್ಮನಃ
46. ಪ್ಪ ಶ್ರೀಸುರೇಂದ್ರಾಬ್ಯ ತಪಸ್ವಿನಾಂ ||೨೨|| ನಿಜಾಂತ್ರವಾಸಿನೇ ಮಧ್ವನಿ
47. ದ್ಧಾಂತ್ರಾಥೋಪದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೀಂದ್ರಾಬ್ಯಯಾ

(೩ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

48. ಗಿನೇ | ಮಂತ್ರಿಭಿಶಾಸ್ತ್ರತತ್ತ್ವಗೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49. ಸುಹೃದ್ವ್ಯಾತ್ಯಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮಲೇನಿತ್ಯ
50. ದೀಪಾರ್ಥಂ ವಾರಿಸಂನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

51. ಪ್ರಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪುತ್ರಾಧಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
52. ಕಾವೇರೀಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ ||೨೯|| ಸಾಕ್ಷಾದ್ವೈಕುಂಠ
53. ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಿನಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತನ್ವಿ ಕುಂಭಕೋಣೇ
54. ಮಹಸ್ಥಳೇ ಕಾವೇರ್ಯಾಃ ದಕ್ಷಿಣೇಧಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಯಚಾ ಪುತ್ರರೇ
55. ಹರಿನದ್ಯಾಶ್ಚಾ ತತ್ತೀರಶ್ಚ ಸಮೀಪತಃ ||೩೦|| ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಭಾಗೇ
56. ಪೂರೈಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
57. ರೋಕನಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರಕಾರಣಂ | ದಂಡಸ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
58. ದಾಂನೂಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವ್ಯಕ್ತನಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
59. ತಥಾ ನಿಧಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಸಮನ್ವಿತಾಂ ||೩೧|| ಅಕ್ಷೀಣಾಗಾಮಿಂ
60. ಸಂಯುಕ್ತಾ ಆ ಮಾರ್ಕ್ಯಾಂಡ್ವೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರತಿಷ್ಠಾಸಂಭೋಗ ಯೋ
61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
62. ನ್ವಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ ||೩೨|| ತ್ಸೋ
63. ಕಾವತ್ರಾದಿಮಶ್ಲೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೇತಾಂಮ ಪ್ರತೀಕ್ಷಿಸ್ವ ಸಪ್ತ
64. ತ್ರಿಂಶತ್ಸಹಸ್ರಪುನಾ ||೩೩||

ಶ್ರೀ ರಾಜಗೋಪಾಲ.

(ಇದರ ಮಗ್ಗಲ್ಲ ಎರಡು ವರಾಹಗಳಿವೆ.)

65. ಸಾಕ್ಷಾ ಚಿಂನ ಚವಪ್ಪಾ ಬ್ಯಮಹೀಪನಕೃದಾಜ್ಞಯಾಮಂತ್ರೀರಾಜಾಜ್ಞ
66. ಯಾ ಚಾಪಿತಾಂಮ ಪ್ರತ್ರಂ ವಿಧಾಯಚಾ ತಂದ್ಯಪ್ಪಾ ಬಹುಸಂತ್ಸುಪ್ತಃ
67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನೈಪಃ | ಭಕ್ತ್ಯಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾಸನಂ ತಾಂಮೃಕಂ
68. ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವತ್ಸಸ ಮಹಾಲಿಂಗ ತನೂಭವಃ ಕುಂಭಲಿಂಗಯಿ
69. ತಿ ಬ್ಯಾತೋ ಪೃಲಿಖತ್ತಾಂಮೃಶಾಸನಂ | ದಾನಪಾಲನಯೋರ್ಮೈ ದಾನಾಭೈ
70. ಯೋನುಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮಪಾಪೋಶೇ ಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸಾಮಾ
71. ನ್ಯೋಯಂ ಧರ್ಮಸೇತೋನೃಪಾಣಾ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾ
72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದ
73. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ
74. ನಿಷಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ಯಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಲಿವರ್ಷ
75. ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕೃಮಿಃ ||

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಾಮರಚಾರವೇ | ತ್ರೈಲೋಕಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇಲಿಲಾವರಾಹಸ್ಯ ವಂ
3. ನ್ಧ್ರಾ ದಂಟಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರಿಕ್ಷತ್ರಶ್ರಿಯ
4. ಂಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೃತಂ ಜಗದಂಜಸಾ ಯ
5. ತೋ ಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೃತಾ ಲೋಕಪಾವನಿ | ಯದ್ರಜಸ್ಸ
6. ಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇ | ಯದ್ವಿಗಣನೇನೈವ ಮ
7. ಕ್ವಾಮ್ರಾಜ್ಯಮಾಪ್ತಾ || ೪ || ಬಲಿಃ ಪಾತಾಲಸಾಮ್ರಾಜ್ಯಂ ಶಕ್
8. ಟೋನೇನಸದಿತಃ | ಯದ್ವಿಗಣನೇನೈವ ಮ
9. ಪಿ ಸುಹರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣ ಸ್ತುರೀಯೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ವ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯದಾರ್ಥಗುಣಾನ್ವಿತಾಃ | ವಿನಿತಾಃಶಿಕ್ಷಿತಾಶಾ
12. ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವಗ್ನೌ ದವರಾಜಾಖ್ಯೋ ಬಹು

## Note.

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters; both are dated in 1614 A.D. and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8 $\frac{3}{4}$ ". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōṇa and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakṣiṇa-Dvārakā (Mannārguḍi) and became a great devotee of the god Kṛishṇa of that place. On the Rāma-Navami day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Madhva-siddhānta, Vijayīndra-yatīndra, disciple of (with the same titles as in previous record) Surēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the maṭha. The grant consisted of one *vritti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēśa. The number of verses is given as 30. The engraver was Tyāgarāja of Mannārguḍi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvaṇṇāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

## 28

Ninth copper plate record in the same matt.

Telugu characters and Sanskrit language: 3 plates.

Size 10 $\frac{3}{4}$ " × 8 $\frac{3}{4}$ ".

ಅದೇ ಮಠದಲ್ಲರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦ $\frac{3}{4}$ " × ೮ $\frac{3}{4}$ ".

ತಲೆಗಕ್ಷರ : ೩ ಹಲಗೆಗಳು.

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)---

1. ನಮಸ್ತುಂಗ ಶಿರಚ್ಚುಂಬ್ಬೀ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
3. ನ್ಯಾದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯ
4. ದಂಧಾ | ಯನ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
5. ತೋ ಗಂಗಾ ಜಗಂನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ರಜಸ್ವ
6. ಂಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಭವೇನ್ಮನೇ | ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
7. ರುತ್ಯಾನ್ರಾಜ್ಯಮಾಪಚಾ || ೪ || ಬಲಃ ಪಾತಾಳನಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋ ಯೇನಸೂದಿತಃ | ಯದಘ್ನಂಕೋಭೋಗಿಭೋಗೇದ್ಯತ್ಯತೇದ್ಯಾ
9. ವಿ ಸುಂದರಃ || ೫ || ತನ್ಮಾತ್ಸಮಭವದ್ವರ್ಣಸ್ತು ರೀಯೋ ಧರ್ಮಸಂಕುಲಃ



13. बाहुपराक्रमः । अमात्यः कृष्णराजस्य बभूव रिपु
14. मर्दनः । प्रतापरुद्रमत्तेभपतिं जित्वाय आहवे । आक्रं
15. भ्योदयशैलाख्यं दुर्गगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्वि
16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतछत्रादिकं रा
17. जचिह्नं यस्मै प्रदत्तवान् ॥ १० ॥ स्वः कामिनीं स्वतनुं कां
18. त्तिभिराक्षिपन्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाब्धिका मुदव
20. हद्वहुमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभू
21. यशस्वी श्रीचिन्नराजनृपतीखलु दवराजात् । श्रीरामरा
22. जनृपतेः क्लिक्कृष्णराजजामातुरग्रयमहिमा स बभू
23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चिन्नराजमाहीपतेः
24. ब्रह्मण्यः कीर्तिमान् ज्येष्ठोज्ञे च ववप्प नायकः ॥ १३ ॥

### II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं
26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभू
27. पालो रामराजाज्ञययाभृशं । प्रचंडतर दोर्द
28. इदं दिताराति मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
29. मि पालांश्चक्रे वशेस्ययं । रामराजागड्ढयत्तोरायं (?)
30. तं जापुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा
31. राज्यं धर्मेण पालयन् ततः श्रव्यप्पभूपालो राज्यं
32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्र चक्रे श्रीमान् चिन्नच
33. वप्पराद् । सोयं च ववप्पभूपालो राज्यं दत्त्वा
34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
35. संचक्रे तपश्चरन् । श्रीमान् चिन्नचवप्पाख्य महीपालो
36. तिधार्मिकः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
37. णैः । विरक्तो विष्णुभक्तश्च दानशौद्धो जितेंद्रियः
38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । स श्री
39. चिन्नचवप्पाख्यमहीपतिलकस्वयं । ऋत्वग्निबाण
40. भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
41. नवम्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
42. रामव्याससंन्निधौ श्रीमत्परमहंसाख्य परित्राडी
43. शताजुषां । पदवाक्यप्रमाणाब्धि पारिणानां निरंकु
44. शं श्रीमद्वैष्णवसिद्धांतं स्थापनाचार्यं ताजुषां । राम
45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनंदनशि
46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांतवासिने मध्वासि
47. द्धांतार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

### III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
49. सुहृद्भार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूपनामेकसुकृता
51. सथे ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानां राज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयवृत्ते ॥ २९ ॥ साक्षाद्वैकुण्ठ  
 53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे  
 54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वृत्ते  
 55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे  
 56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशे तु स्थिताभूमिद्विवेलिका  
 57. लोकसंख्या परिमिती गणने यत्रकारणं । दंडुस्तेनैवमाणेन प्रा  
 58. दान्बूमिद्विवेलिनां नानावृक्षसमायुक्तांमारामप्रतिमां  
 59. तथा निधिनिक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि  
 60. संयुक्ता आ मार्त्ताण्डिदुतारनं । शिष्यप्रशिष्यसंभोगयो  
 61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम  
 62. न्वितां भूयसे श्रेयसे प्रादात् सहिरण्योदकधारया ॥ ३६ ॥ श्लो  
 63. कावत्रादिमश्लोकमारभ्यगणनेकृते । विद्येत्तेतां पत्रेस्मिन् सप्त  
 64. त्रिंशत्सहापुना ॥ ३७ ॥

श्री राजगोपाल.

65. साक्षार्चित्रचवप्पाख्यमहीपसकृदाज्ञयामं वीराजाज्ञ  
 66. यात्रापिताम्रपत्रं विधायत्रा तद्वत्वावहुसंतुष्टः  
 67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं ताम्रकं  
 68. तदा श्रीकुम्भकोण संव्वास महालिङ्गतनूभवः कुम्भलिङ्गाय  
 69. तिष्ठयातो व्यलिखत्ताम्रशासनं । दानपालनयोर्मध्ये दानाच्छे  
 70. योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतंपदं ॥ पामा  
 71. न्योयं धर्मसेतोनृपाणा कालेकाले पालनियो भवद्भिः सर्वानेतान्  
 72. भाविनः पार्थिवेद्रान् भूयोभूयोयाचतेरामचंद्रः ॥ स्वद  
 73. त्ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं  
 74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां षष्टिवर्ष  
 75. सहस्राणि विष्टायां जायनेकृमिः ॥

*Transliteration.*

I-B—

1. namas-tungga śirach-chumbhī chamdra-chāmara-châravē । trailôkya nagarâ-  
 2. ram̐bha mûla-stambhâya Śambhavē ॥ Harēr lilâ Varâhasya dam-  
 3. nt̐brâ dam̐ddas-sapâtu vah । Hêmâdri kalasâ yatra dhâtri chhatra-śriya-  
 4. m̐ dadhau । yasmâch-charâcharam̐ viśvam̐ sam̐bhûtam̐ jagadam̐jasâ ya-  
 5. tô Ganggâ jagam̐mâtâ sam̐bhûtâ lōkapâvanî । yadrajas sa-  
 6. m̐ggatah̐ kām̐ttâ śilâsam̐ abhavēn munē । yadam̐ghri-gaṇanēnaiva Ma-  
 7. rutvân rājyam̐pachâ ॥ 4 ॥ Balih̐ pâtâḷa sām̐mrājyam̐ Śaka-  
 8. tō yēna sūditah̐ । yadaghryam̐kkô bhôgi-bhôgē dr̐śyatē dyâ-  
 9. pi sum̐ddarah̐ ॥ 5 ॥ tasmat̐ sam̐abhavad̐ varnas-turiyyô dharma sam̐kulah̐  
 10. sadâchâraratâs tadra dvija-sēvâ-parâvanâh̐ ॥ 6 ॥ bhûpâlâs-ta-  
 11. tra sam̐jâtâh̐ sauryaudârya guṇânvitâh̐ । vinîtaḥ̐ śikshitâ śam̐-  
 12. ttâs-tam̐trâjñânêdhikârinâh̐ । tadvargô Davarâjâkhyô bahu-  
 13. bâhu parâkramah̐ । am̐âtyah̐ Krishṇa Râjasya babhûva ripu-  
 14. mardanaḥ̐ । Pratâparudra mat̐tēbha patim̐ jivâ ya âhavē । âkram-  
 15. my-ôdaya śailâkhyam̐ durggam̐ Gajapatēh̐ priyam̐ ॥ 9 ॥ tatrâdyag-vi-  
 16. jayam̐ prâpya Krishṇa râyam̐ atôshayat ॥ śvêta-chhatrâdikaṁ râ-

17. ja chinham yasmai pradattavân || 10 || svaḥ kâminīm svatanu kâṁ-
18. ttibhir âkshipamttim śrī Dēvarāja tilakō navaṇirajākṣham | kalyā-
19. ninīm Kamalanābha yivābhi kanyām Maṅgābbikā mudava-
20. had bahumānaśilām || 11 || tasyām ttapōbhīr adhikair udabhū-
21. d yaśasvī śrī Chinṇarāja nripatī khalu Devarājāt | śrī Rāmarā-
22. ja nripatēḥ kkila Krishṇarāja jāmātur agrya mahimā sa babhū-
23. va maṁtri || 12 || jagad vikhyāta śauryasya Chinṇarāja mahipatēḥ
24. brahmāṇyaḥ kīrtimān jyēsthō jagñē Chavvappa nāyakaḥ || 13 ||

## II-A—

25. advitīyō dvitīyaścha śrīmān Chinṇachava prabhuh | mauḷi-ratnam
26. mahīpānam samjātaḥ kulānāyakaḥ || 14 || sa Chinṇarāja bhū-
27. pālo Rāma rājāgñyayā brīṣam | prachamḍa tara dordam-
28. ḍḍa damḍitārāti maṁḍḍalaḥ || 15 || ā Sētō Drāvidān bhū-
29. mi-pālāms-chakrēvaśē sya-yam | Rāma-rājāgñya yto Rāyam
30. Tamjāpurvam mahāmanāḥ || 16 || nivāsamakārōd rājā
31. rājyam dharmēna pālayan tataś Chavyappa bhūpālō rājyam
32. chakrē sudharmikaḥ || 17 || pitur-matiṁ yatra chakrē śrīmān Chinṇacha-
33. vapparāt | sōyam chavappa bhūpālō rājyam datvā-
34. nujāyavai || 18 || Kumabhakḥṇē svayam rājā vā-
35. samchakrē tapaścharan | śrīmān Chinna Chavappākhyā mahipālō-
36. ti dharmikaḥ || 19 || Balabhadrat Krashua yiva rarāja bahubhir-gu-
37. ṇaiḥ | viraktō Vishṇubhaktaścha dāna śaunāḍō jiteṁdriyah
38. || 20 || Dakṣiṇa- Dvārakāvāsī śrī Kṛishṇa śaraṇō bhavat | saśrī
39. Chinṇa Chavappākhyā mahīpa tilaka-svayam | rit-vagni-bāṇa-
40. bhū-samkhyā gaṇitē śakājanmanā | Anamda vatsarē Rāma-
41. navamyām hrishṭhamānasah || 22 || Rāmābhishēka-samayē śrī
42. Rāma-Vyāsa samnidhau śrīmat parama hamsākhyā parivrāḍi-
43. śa tājushām | padavākya-pramāṇābldhi-pārīṇānam niramḥku-
44. śam śrīmad Vaishṇava siddhāntta sthāpanāchārya tājushām | Rāma-
45. Chandra padāmbhōja pūjakānam mudāsada | Raghunamḍana śi-
46. shya śrī Surēndrākhyā tapasvinām || 25 || nijānttavāsinē Madhva-si-
47. ddhānttārthōpadēśinē | sarva tamtra svatantrāya Vijayāndrākhyā yā-

## III-A—

48. ginē | maṁtribhiḥ śāstra tatvagñair purōhita purōgamaiḥ | phutra-pautra-
49. suhrīd-blirātri-bhāryā-bamḍhu-samanvitaḥ | Kumbhakōṇa-mathē nitya
50. dipārtham vāri-samnidhau | prachinasvīya bhūpānam anēka sukṛitā
51. pṭayē || 28 || putra-pautra praputrādi rājānām rājyavridhdhayē
52. Kāvērī puṇyatīrthādi nānā dēvalayāvṛitē || 29 || sākshād Vaikunṭha
53. nilaya Sārṇapāṇi samāgamē Kāsikshētrādikē tasmin Kumbhakōṇē
54. mahāsthalē Kāvērīyāḥ dakṣiṇē bhāgē Brahṇa dēvalayasya chā vuttarē
55. Harinadyāśchā tat-tīrāścha samipataḥ || 31 || mārgasya paśchimē bhāgē
56. pūrvē | bhajanapaddhatēḥ | tēshām madhya-pradēśē tū sthitābhūmi dvivē-
- likā
57. lōkasamkhyāparimitir gaṇanē yatra kāraṇam | damḍḍastēnaiva māṇēna
- prā-
58. ḍam-bhūmi dvivēlinām | nānā-vṛiksha samāyuktāmm ārama pratimām
59. tathā nidhi-nikshēpa-pāshāṇa siddha sādhyā samanvitām || 34 || akṣhīṇā-
- gāmim

60. samyyuktā ā mārtaṁdēdu tāranam | śishya praśishya sambhōga yō-  
 61. gyaṁ vinimayōchitāṁ | dānārtha dharma-vikriti yōgya-bhōgya sama-  
 62. nvitāṁ bhūyasē śrēyasē prādāt sahiramnyōdaka dhārayā || 36 || ślo-  
 63. kāvatrādima-ślōkamārabhya gaṇanēkrītē | vidyānttē tāmmra patrēsmīn  
 sapta-  
 64. trīmśat sahāpunā || 37 ||

śrī Rāja Gōpāla

65. sākshā Chinna Chavappākhyā mahīpa sakridājñayā mantrī rājājñā-  
 66. yā chāpi tāmmrapatram vidhāyachā tam dṛishvā bahu samttushthah  
 67. svāmīnaḥ pādayōnripaḥ | bhaktyā samarpayāmāsa śāsanam tāmmrakam  
 68. tadā śrī Kumbhakōṇa samvāsa Māhālingga-tanūbhavaḥ Kumbhalingga yi-  
 69. ti khyātō vyalikhat tāmmra śāsanam | dāna-pālanayōr madhyē dānāch-chrē-  
 70. yōnupālanam dānā-svarggam avāpnōti pālanād achyutam padam || sāmā-  
 71. nyōyam dharmaśētō nripāṇā kālē kālē pālanīyyō bhavadbhiḥ sarvān ētān  
 72. bhāvīnaḥ pāthivēdrān bhūyō bhūyō yāchatē Rāmachandrah || svada  
 73. ttā dviguṇam puṇyam paradattānupālānam paradattāpa-hāreṇa svadattam  
 74. nishalam bhavēt || sva-dattām para-dattām vā yōharēta vasundharām sha-  
 shṭi-varsha  
 75. sahasrāṇi viśṭhāyām jāyatē krimih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½". The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *velis* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōṇa adorned with the Kāvērī and various temples surpassing Kāśī in sanctity and forming the abode of the god Śārṅga-pāṇi, the lord of Vaikuṇṭha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the matha at Kumbhakōṇa. The number of verses is given as 37. By order of Chinna Chavappa, his minister got the plates ready and the Chief presented them to the svāmi with great devotion. The engraver was Kumbhalingga of Kumbhakōṇa, son of Mahālingga. After the stanza giving the number of verses, occur two figures of the boar and the signature *Śrī Rājagōpāla*.

29

Tenth copper plate record in the same matt.

Telugu language and characters. Single plate. Size 11" × 7½".

ಅದೇ ಮಠದಲ್ಲರುವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ; ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ ೧೧" × ೭½".

(ಮುಂಭಾಗ) —

(ಮೊದಲ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾಡ್ರ ಅಯ್ಯವ್ವಾಲು.

1. ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ
3. ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಮುಲು ೧೭೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾಧ್ವಿನಾಮ ಸಂವತ್ಸರಂ ವೃಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
5. ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಘಂಡು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
6. ರಿವ್ರಾಜಕಾಚಾರ್ಯಲೈನ ಪದವ್ಯಾಕೃಪ್ರಮಾಣ ಪಾರಾವಾ
7. ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
8. ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
9. ದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮತ್ಪುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
10. ಕಮಲಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
11. ರ ಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ಭೋಗೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
12. ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
13. ಯನಿಗಾ. ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣ
14. ತೀರನುಂದ್ರು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಚಿರಣಿಯೋ
15. ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಲೋನು ತಾಂ
16. ಮೃಪರ್ಣತೀರಮಂದ್ರು ಅರಾಂಜಿಣ್ಣ ಅನ ಗ್ರಾಮಂ ತೆಲುಪುಲು
17. ೬೦೦ ಮಾಳ್ಳುಕುಂನೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ರು ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
18. ನಿಕಿ ಪಡಮುಟಿ ದಿಕ್ಕುನ ಪುಂಡೆ ರಾತಿಮಠಮುಂನೂ ರಂಗನಾಯ
19. ಕುಲಕ. ಪ್ರತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
20. ವರ್ಕಮುಗಾನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
21. ಣಕ್ಷಿಣ್ಯ ಆಗಾಮಿ ಸಿದ್ಧನಾಥಲು ಮೊದಲೈನ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
22. ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದಾರ್ಕಸ್ಥಾಯಿಗಾನು
23. ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೆಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪುರ್ವಕ
24. ಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ್ವ ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೇದಿ
25. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂಜಾಗ) —

26. ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಮಜಾಂ ||
27. ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂದರಾ || ಸ್ವದತ್ತಾಂ ಪರದ
28. ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದರಾಂ | ಪಪ್ಪಿರ್ವರ್ಪಸಹಸ್ರಾಣಿ
29. ವಿಪ್ರಾಯಾಂ ಜಾಯತೇ ಕೃಮಿಃ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
30. ದಾನಾಭೈರಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
31. ಲ ನಾದಾಕೃತಂ ಪದಂ ||

*Transliteration.*

**Front—**

Śrī Muddaḷagādrī ayya vrāhu.

1. Śrīr-astu || namas-tunga śiraś-ebumbi chandra-chāmara-chārāvê
2. trai-lōkya-nagar-ārambha mūlā-stambhāya Saṁbhavê || svasti
3. śrī vijayābhyudaya Śālivāhana-śaka-vashambulu 1607 aguna-
4. nēti Siddhārtthi nāma samvatsaram Vaiśākha suddha Aksha 3 Sukra-  
vāram
5. Rōhiṇi nakshatra puṇya-kāla mamddu śrīmat parama-haṁsa pa-
6. rivrājaka-chāryulaina pada-vākya-pramāṇa-pārā-vā-
7. ra pārāṅgata sarva-tantra-svatantralaina Śrīmad Vaiṣṇava siddhānta
8. pratishṭhāpanāchāryalaina śrīmad-Rāmachandra-dēvuni divya śrī pā-
9. da padmā-rādhukalaina śrīmat Sudhīmratīrtha śrī-pāda vaḍeyala kara
10. kamala saṁjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vaḍeyala va

11. ra kumarukalaina śrīmad Yōgīndratīrtha-śrī-pāda vaḍeyala divya
12. śrī Raghupati-bhaṁḍārānīki Viśvanātha nāyani Muddaḷagāḍri nā-
13. yanigāru Śrī-Raṅganāyakula saṁnidhini Chandra-puṣhkarāṇi
14. tīraṁaṁddu mā peddalaku sukṛitaṁu gānu sa-hiraṇyō-
15. daka dāna-dhārā pūrvakamugānu Dakṣhiṇa-rāṣṭra mulōnu Tāṁ-
16. raparnī-tīraṁaṁddu Ārāmbaṇṇa ane grāmaṁ telupulu
17. 600 māḷḷukumṁṁ Rāṅga-kṣhētramamḍṁ Chitravidhi dakṣhiṇa gōparā-
18. niki paḍumate dikkuna vumḍe Rātinaṭhamuṁṁ Rāṅganāya-
19. kulaku pṛitigānu mā peddalaku sukṛitamuganu dhārā-pū-
20. rvakamugānu yichchināraṁ ganaka nidhi nikshēpa jala-taru-pashā-
21. ṇ-akṣhiṇya āgāni siddha sādhyalu modalaina aṣṭa-bhōga tēja svāmya-
22. muṁṁ śishya pāraṁparyamugānu ā chendrārka sthāyigānu
23. anubhaviṁchchukoni vumḍagalavāru yīṭanē dhārā-pūrvaka-
24. mugā yichchināraṁ ganuka sukhānu anubhaviṁchchukoni vumḍēdi
25. sva-dattā dvigunaṁ puṇyaṁ para-dattānu-pālanam para-dattāpaharēṇa

**Back —**

26. svadattaṁ nishphalaṁ bhavēt || ēkaiva bhaginī lōkē sarvēśham ēva  
bhūbhujām ||
27. na bhōjyā na kara grāhyā vipra-dattā vasumddharā || sva-dattāṁ  
para-da-
28. ttām vā yō harēta vasumddharām || shashtir varsha-sahasrāṇi
29. viṣṭāyāṁ jāyatō kṛimih || dāna-pālanayōr madhyē
30. dānā chhrēyōnupālanam dānā chchargam avāpuōti pā-
31. lanād achyutaṁ padaṁ ||

#### *Translation.*

May there be prosperity. (Praise of Śambhu).

Be it well. On Friday, the third lunar day which was Aksha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rōhini, (we,) Viśvanātha-Nāyaka's son Muddaḷagāḍri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Rāṅganātha on the bank of the Chandrapuṣhkarāṇi, for the merit of our ancestors, the village Ārāmbaṇṇa of the revenue value of 600 *Māḷḷuku*, situated on the bank of the Tāmrarni in the southern *rāṣṭra* and the stone maṭha situated to the west of the south gōpura or tower of the Chitra street of Rāṅgakṣhētra (Śrīraṅgam) to the Raghupati treasury of the illustrious paramahansa parivrājakāchārya, pada-vākyapramāṇa pāravāra pārangata, sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndra-tīrtha śrīpāda-oḍeyar, who was the spiritual son of the illustrious Sudhīndra-tīrtha-śrīpāda-oḍeyar. You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure. As we have granted thus with pouring of water, you can happily enjoy the same.

[Usual four final verses]

#### *Note.*

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½". The language is Telugu.

The inscription records the grant of a village Arāmbhanna of the revenue value of 600 *māluku* by Muddalagādrī Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndra-svāmi matt. The signature of the donor appears on the front of the plate.

The date of the record S1602 Siddhārthi sam. Vaisākha śu. 3 corresponds to Thursday, 3rd April 1679 A.D.

## 30

Eleventh copper plate record in the same matt.

Telugu language and characters. Single plate: Size 11" × 8".

అదే వలదల్లరువ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ ೧೧" × ೮".

(ಮುಂಭಾಗ) —

1. ಶ್ರೀರಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರಪೇ | ತ್ರೈ
2. ಶೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ
3. ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಾಂಬುಲು ೧೬೧೯
4. ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮಸಂವತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
5. ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ
6. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಲಯನ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರಂಗ
7. ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವನಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿದಿವ್ಯ ಶ್ರೀಪಾದವದ್ಯಾರಾಧಕುಲೈನ
9. ಶ್ರೀಮದ್ವೈದ್ಯೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿಕರಕಮಲಸಂಜಾ
10. ತುಲೈನ ಶ್ರೀಮತ್ಸೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿವರಕುಮಾ
11. ರುಕುಲೈನ ಶ್ರೀಮತ್ಸೂರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡಯಲವಾರಿ
12. ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವೈಷ್ಣವನಾಥನಾಯನಿ ಚೋಕ್
13. ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಣಿ ಮಂಗ್ಗಮೈಗಾರು ಶ್ರೀರಂಗನಾಯ
14. ಕುಲಸನ್ನಿಧಿನ ಚಂದ್ರಪುಷ್ಕರಣೀತೀರವಂದು ಮಾಪದ್ವಲಕು ಸುಕೃತ
15. ಮುಗಾನು ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಚ್ಚಿನ
16. ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಲ್ಲಿ ರಾಷ್ಟ್ರಮಂಡು ಶ್ರೀವಲ್ಲಭತೂ
17. ರಿ ಶೀಮಲೋನು ಆಯುರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
18. ಡಿ ಸಾಯಕಂಪಟ್ಟಿ ರೆಡ್ಡಿ ಪಟ್ಟಿತೂರ್ಪು ಆತ್ತಂಗರೆಪಟ್ಟಿ ಪಡಮರಯಲಂದ
19. ಕ್ಕೋಳಂ ಯಲ್ಲಕುಲುತ್ತರಂ ಪಟ್ಟಿ ಯಿದಿನಹಿತಮೈನ ಆಯುರ್ಧರ್ಮಗ್ರಾ
20. ಮಂತೆಲುಪು ನನ್ನೂರುಮಾಳ್ಳುಕುನ್ನು ಶ್ರೀವಲ್ಲಭತೂರಿತಿರುಮುಕ್ಕೋಳಾ
21. ನಿಕ ಯೀಶಾನ್ಯಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೈವ
22. ಳಂ ಸಹಿತಮೈನ ಮಠಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಚುಪಾಳ್ಳಂಮಘ
23. ಮಾನುಕ್ಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮೈನದಿನ್ನಿ ಚಿಂತಾಮಣಿರೋ ಸೋಮಯಾಜಿ
24. ಯಿಂಟಿತೂರ್ಪುಲಕ್ಷ್ಮೀನರನಪ್ಪಯ್ಯ ಕಟ್ಟಂಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
25. ದುಕು ತೂರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
26. ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮಠಂಗಾಲುನ್ನಂದುಕು
27. ಬದುಲುಮಠಂಗಾನುನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
28. ಠ ಪರ್ಯಂತಂ ಪುರಾಣಘಟ್ಟಮುನ್ನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
29. ಜಲತರುಪಾಪಾಕ್ಷೀಣ್ಯ ಅಗಾಮಿನಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲೈನ ಅ

(ಕಿಂಭಾಗ) —

30. ಪೃಥೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದ್ರಾರ್ಕ
31. ಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32. ಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಭವಿಂಚುಕೊನಿ
33. ಪುಂಡೇದಿ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥ್ವಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
36. ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಥ್ಯೇ ದಾನಾಚ್ಛೇಯೋನು
37. ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗಳಮವ್ಯಾಲು

Transliteration.

I-A—

1. śrīrastu || namas-tunga śīras-chumbi chandra-chāmara-chāravē | trai-
2. lōkya-nagarārambha mūla-stambhāya Saṁbhavē || svasti śrī
3. vijayābhyudaya Sālivāhana Śakavarsambbulu 1619
4. agunanēti Yīśvara nāma saṁvatsaraṁ Māgha śuddha 15 Śukravā-
5. raṁ madhyāhna Maghā nakshatra puṇya-kālamamdu śrīmat parama-haṁsa
6. parivrajikāchāryulaina padavākya pramāṇa pāravāra pāraṅga-
7. ta sarvataṁtra svataṁtrulaina śrīmad Vaiṣṇava-siddhānta pratishṭhāpanā-
8. chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-padmarādīhākulaina
9. śrīmad Yōgindratirtha śrīpāda-vaḍayalavāri kara-kamala-saṁjā-
10. tulaina śrīmat Sūrindratirtha śrīpāda-vaḍayalavāri vara-kumā-
11. rukulaina śrīmat Sumatindratirtha śrīpāda vaḍayalavāri
12. divya śrī Raglupati bhāṇḍārānīki śrīmad Viśvanātha nāyani Chokka-
13. nātha nāyanivāri paṭṭanahishī aina Maṅggammagāru śrī Raṅganāya-
14. kula saṁnidhīni Chandrapushkaraṇi tīramamdu mī peddalaku sukṛita-
15. mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16. bhū-dāna śasanaṁ mā Tiruchināpalli rāshṭramamdu Śrīvalliputtū-
17. ri śīmalōnu Āirdharina grāmamunnu amduṭō chērina Kākavā-
18. dī Sāyakampatti Reddipatti tūrpu Attamparapatti paḍamarayalaṁd-A
19. kkōlaṁ yallaku uttarāṁ paṭṭi yidisahitamaina Āyirdharina grā-
20. maṁ telupu nannūru māllukunnu Śrīvalliputtūri Tirumukkolā-
21. niki yīśānya bhāganamdu śrī Raṅgaśeṭṭi kaṭṭimechchina Vemkaṭēsvara-
22. dēva-
23. laṁ sahitamaina maṭhamunnu amdu tulaligina Rāchupālyam magha-
24. mānu kōvila kaṭṭaḍa sahitamainadinu Chintāmanilō Sōmayāji
25. yimṭiki tūrpu Lakṣmī-narasappayya kaṭṭimechina maṁtapamunnu aṁ-
26. duku tūrpu maṁtapam sahitamaina Kṛiṣṇasvāmi dēvalamunnu
27. Dikshitappayyagāri alaṁkāraṁ pūrvaṁ tama maṭhaṁgā unnamduku
28. baḍulu maṭhaṁgānunnu Dikshitappayya alaṁkāraṁ modalu ma-
29. ṭha paryamttam purāṇaghaṭṭamunnu yichchināraṁganaka nidhi-vikshēpa
30. jala taru-pāshāṇ-akṣhīṇya āgāmi siddha sādhyalu modalaina a-

I-B—

30. śhṭa-bhōga-tēja-svāmyamunnu śīshya-pāraṁparyamugānu āchamdrārka
31. sthāyigānu anubhavinchukoni unḍagalavāru yiṭani dhārā-



32. pūrvakamugā yichchināraṅganaka sukhāna anubhaviṃchukoni
33. vumḍēdi<sup>1</sup> sva-dattā dviguṇaṃ puṇyaṃ para-dattānupālanam paradattā-
34. pahārēṇa sva-dattaṃ nishphalaṃ bhavēt<sup>1</sup> sva-dattam para-dattam vā yō
35. harēta vasundharāṃ shashṭir-varsha sahasrāṇi viśṭāyām
36. jāyatē krimiḥ<sup>1</sup> dāna pālanāyōr madhyē dānāchchrēyōnu
37. pālanam dānāt svargam avāpnōti pālanād āchyutam pa-
38. dam

śrī Maṅgamavārālu

*Note.*

This is another copper plate record received from the Rāghavēndrasvāmi matt at Nānjangūd which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Śambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Śaka year 1619, under the asterism Maghā, and in the presence of the god Raṅganātha on the bank of the Chandrapushkarāṇi, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Maṅgammagāru granted, with all the usual rights, the village Āyirdharma, together with its hamlets, of the revenue value of 400 *mālluku*, situated in Śrīvalliputtūru-sīma of her Tiruchanāpalī-rāshṭra, and a maṭha together with a maṇṭapa, a temple and a Purānaghaṭṭa (situation of each specified) in Śrīvalliputtūr to the Raghupati treasury of (with the usual titles) Sumatīndra tīrtha-śrīpāda-oḍeyar, son of Sūrīndra-tīrtha-śrīpāda-oḍeyar who was the spiritual son of Yōgīndra-tīrtha-śrīpāda-oḍeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam. Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record ; the asterism also was not Maghā, but Pushya.

### 31

Twelfth copper plate record in the same matt.

Telugu characters and Sanskrit language ; single plate.

Size 9 $\frac{1}{4}$ " × 7 $\frac{1}{2}$ "

ಅದೇ ಮಠದಲ್ಲರವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲಗು ಅಕ್ಷರ; ಸಂಸ್ಕೃತಭಾಷೆ: ೧ ಹಲಗೆ: ಪ್ರಮಾಣ ೯ $\frac{1}{4}$ " × ೭ $\frac{1}{2}$ "

(ಮುಂಭಾಗ) —

ಶ್ರೀ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕನಹಶ್ರೇಃವರ್ಷೇದ್ವೈಧಿಕಪಚ್ಚತ | ರಘುದ್ರಾ
4. ಕಪಿಲಪಷ್ಠಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿತ್ಯ
5. ಪುಷ್ಕರಿಣೀತೀರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂ ಮಠೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಮ್ಯಾ [ಪ] ರಿವ್ರಾಡೀಶತಾಜುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

9. ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂಜಕಾಯ
10. ಮುದಾನದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೀಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾನಿನೇ ಶ್ರೀಮತ್ಪದೇಂದ್ರಾಬ್ಯ ತಪಶ್ಚ
14. ನೇ || ೭ || ಯಸ್ಮಾದಾಭಿರಭೂತ್ವರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾಲೋಕಪಾವನೇ || ೮ ||
16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮನೇಃ | ಯದಂ
17. ಘ್ರಗಣನೇನೈವಾಮರುತ್ಯಾರಾರ್ಯಮಾಪಚಾ || ೯ || ಬಲಃಪಾ
18. ತಾಳಸಾಂಬ್ರಾಜ್ಯಂ ಶಕಚೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ
19. ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
20. ಗಪ್ಪಕಾಳಾಕೋಶಸದ್ಭಿರುದಾಂಸ್ತತಃ | ವಡೆಯಾರಿಶ್ಚಂಜಿ

(ಹಿಂಭಾಗ) —

21. ಭೂಪ್ರೀತಿಪಾತ್ರಂಹಿತತ್ಪರಃ | ೧೧ || ಯೇನಂಶತ್ಪರ್ವ
22. ದೇಶಸ್ಥಪಾಲಕತ್ವಂನಮಾಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
23. ಶ್ವತ್ಥನಾರಾಯಣಾಂತ್ರಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಳ್ಯಾ
24. ದಕ್ಷಿಣತೋಮಮಾ | ೧೨ || ಶಘೈವೋತ್ತರಕಾಮೇರ್ಯಾ | ಲೂರಾ
25. ದುತ ರತಸ್ಥಿತಂ | ನಾನ್ಮಾಂದಿಪಾನಲ್ಲೂರಂಕೋಡಿಕಾಲರ
26. ಪುರಂತಥಾ || ೧೩ || ರಿತ್ವಿಕ್ವು ರೋಹಿತಾಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಿ
27. ಕೈರ್ಯತಃ | ಮಂತ್ರಿಭರ್ತೃಶತ್ತ್ವಜ್ಞೈಸ್ಸದಾಧರ್ಮಪ್ರವರ್ಧ
28. ಕೈಃ || ೧೪ || ಅಸೃತ್ಪ್ರಾಚೀನಭೂಪಾನಾಂ | ಅನೇಕಸುಕ್ತತಾಪ್ತ
29. ಯೇ | ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹಿರಂಜ್ಯೋದಧಾರಯಾ ||
30. || ೧೫ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಮಪಾಣಾಂ | ಕಾಲೇಕಾ
31. ಲೇ ಪಾಲನೀಯೋಭವದ್ವಿಃ | ಸರ್ವಾನೇತಾನ್ಪಾವಿನಃ ಪಾರ್ಥಿವೇಂ
32. ದ್ರಾನ್ಯೋಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೧೬ ||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | ಚಂದ್ರಾಮರಚಾರವೇ | ತ್ರೆಲೋ
2. ಕಯನಗರಾರಂಭ ಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ || ೧ ||
3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಾಕಸಹಶ್ರೇಃವರ್ಣೇದ್ವಯಧಿಕವದಂತ | ರತದ್ರೌ
4. ಕಪಿಲಪೃಥ್ವಾಂ ಶ್ರೀ ಶ್ರೀಮುಣಶ್ಚತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿಯ
5. ಪುಷ್ಕರಿಣಿತಿರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂಮತೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
6. ಸ ಶ್ರೀಪೂಜಾಕಾಲೇಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
7. ಸಾಖ್ಯಾ [ಪ]ರಿವ್ರಾಜಿಶತಾಜುಘೇ | ಪದವಾಕಯಪ್ರಮಾಣಾಽಧಿಪಾರ
8. ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ
9. ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾಯ
10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾನಿನಾ ಭೂಪ್ರದಕ್ಷಣ
11. ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೀಯಾಣಾಂ
12. ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾನಿನೇ ಶ್ರೀಮತ್ಪದೇಂದ್ರಾಬ್ಯ ತಪಶ್ಚ
14. ನೇ || ೭ || ಯಸ್ಮಾದಾಭಿರಭೂತ್ವರ್ವಂ | ಜಗದೇತಚ್ಚರಾಚರಂ |
15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾಲೋಕಪಾವನೇ || ೮ ||

16. यद्रजस्संगतः कांताशिलासमभवन्मुनेः । यदं
17. ध्रिगणनेनैवा मरुत्वारार्यमाकुचा ॥ ९ ॥ बलिःपा
18. ताळसांघ्राज्यं शकटोयेनसुदितः । यदंघ्र्यं
19. को भोगिभोगं दृश्यतेद्यापि सुदरः ॥ १० ॥ श्रीमद्रं
20. गण्पकाळाककोशसद्भिर्हृदांन्वितः । वडयारिश्चंजि

Back—

21. भूपप्रीतिपात्रंहितत्पुरः ॥ ११ ॥ येनंशत्सर्व
22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
23. श्वत्थनारायणांत्तिके । भूवराहस्यचप्रीत्यै पाळथा
24. दक्षिणतोममा ॥ १२ ॥ शथैवोत्तरकावेर्या । लूरा
25. दुत्तरतस्थितं । नान्मांदिपानल्लूरैकोडिकालर
26. पुरंतथा ॥ १३ ॥ रित्विकपुरोहिताचार्यसभ्यसामाजि
27. कैर्युतः । मंत्रिभिर्देश[त]त्वज्ञैस्सदाधर्मप्रवर्ध
28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुतास
29. ये । भार्याबिंधुयुक्तप्रादां । सहिरंण्योदधारया ॥
30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
31. ले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवै
32. द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

*Transliteration*

I-A—

śrī

1. namas-tunga śiraś-chumbi<sup>1</sup> chamdra-chāmara-chāravê<sup>1</sup> trailô-
2. kya nagarārambha mūla-stambhāya Sambhavê<sup>1</sup> 1
3. svasti śrī Śaka sahaśrêh varshêdvy-adhika shaṭ chatê<sup>1</sup> Raūdrau
4. Kapila-shashtyām śrī Śrīmushṇa-kshêtra samsthite<sup>2</sup> 2 Nitya-
5. pushkarīṇi-tīra sôbhitê svāminām mathê<sup>3</sup> 3 śrī Rāma-Vêdavyâ-
6. sa śrī pūjākâlê mahāmanāh<sup>3</sup> 3 śrīmat paramaham-
7. sākhyā [pa] rivrāḍisatajushê<sup>1</sup> padavākya pramāṇābdi pāra-
8. gāya mahātmanê<sup>3</sup> 3 śrīmad Vaishṇava siddhānta sthāpanika-
9. rasāya cha<sup>1</sup> Rāmachemdra-paḍāmbhōja pūjakāya
10. mudāsadā<sup>5</sup> 5 śrī Vāramūvāsina bhū-pradakshaṇa-
11. kārīnām<sup>1</sup> Surêmdrayôginām śishya<sup>1</sup> varīyāṇām
12. dêva-rûpiṇām<sup>6</sup> 6 sarvatamtra svatamtra śrī Vijayīndrā
13. khyā-yôginām<sup>1</sup> nijānttêvāsine śrīmat Sudhīmdrākhyā tapasvi-
14. nê<sup>7</sup> 7 yasmād-ābhirablūt sarvaṃ<sup>1</sup> jagadêtach-charācharam<sup>1</sup>
15. yatô Gaṃgā jagamnmātā<sup>1</sup> sambhūtālôkapavint<sup>8</sup> 8
16. yadrajā saṃgataḥ kāmātā śilāsamabhavan munêh<sup>1</sup> yadaṇ-
17. ghri-gaṇanê naiva marutvārāya māpachā<sup>9</sup> 9 Balih pā-
18. tāḷa sāmbrājyām Śakaṭô yēna sūditah<sup>1</sup> yadamghryam-
19. kô bhôgi-bhōgê dṛīśyatêdyāpi suṃdaraḥ<sup>10</sup> 10 śrīmad Raṃ-
20. gappa Kālākakôśa sadbhīrr-udānvitah<sup>1</sup> Vaḍayāris-Chamji

I-B—

21. bhūpa prītipātraṇhi tatpuraḥ<sup>11</sup> 11 yēnaṃ śatsarva
22. dêsasya pālakatvaṃ samārjitam<sup>1</sup> sōyam mahīpatilakô-

23. śvattha Nārāyaṇānttikē! Bhūvarāhasya cha prityai Pālyā
24. dakṣiṇatô mamā<sup>12</sup> śathaivôttara Kāvēryā! Lûrā-
25. d uttarata-sthitam! Nānmāndipā Nallûrram Kōḍikālara
26. puram tathā<sup>13</sup> ritvik-purôhitāchārya sabhya sāmāji-
27. kair-yutah<sup>1</sup> mamtribhir dēsa [ta] tvajñais-sadā-dharma-pravardha-
28. kajū<sup>14</sup> asmat prachīna bhūpānām<sup>1</sup> anēka sukrutāpta-
29. yē! bhāryā-baṇḍhu yukta prādām<sup>1</sup> sahiramnyôda-dhārayā<sup>15</sup>
30. sāmānyōyam dharma-sêtur nripānām<sup>1</sup> kalē-kā-
31. lē pālaniyô bhavadbhiḥ<sup>1</sup> sarvān êtān bhāvinah pārthivēm-
32. drān bhūyô bhūyô yāchatē Rāmachandrah<sup>16</sup>

Śrī Rāma

### Note.

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nāñjangūd appear to relate to some subordinate officers of the ruler of Chenji. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashṭhi day of the year Raudri, corresponding to the Śaka year 1602, when the maṭha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmushṇa-kshētra, at the time of the worship of Rāma-Vēdavyāsa, Vāḍayāri, possessed of the title of Rangappa-Kālākatōla, a favourite of the ruler of Chenji (Chenji-bhūpa) and acquirer of the governorship of the country. granted in the presence of Aśvattha-Nārāyaṇa for the pleasure of Bhūvarāha, the villages Nānmāndipānallūr and Kōḍikāla to (with usual titles) Sudhīndra, disciple of Vijayīndra who was the disciple of Surēndra.

There must be some mistake in the name of the donee here; for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (*see* No. 24), more than a hundred years before the period of the present record. Further the succession list of the maṭha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Viṣṇu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos. 26-28); but suddenly introduces Vāḍayāri without mentioning anything about his origin or the varṇa that sprang from the foot. The signature of the chief, śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhini-nakṣatra and mahāpāta, is known as Kapilā-Shashṭhi. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhyas, Mādhyāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādi maṭha, and the remaining three in the other Mādhyas maṭhas. But there is some difference of opinion as to which maṭhas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi maṭha has all along been

in possession of some of these relics. The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa :—

prāpa sa Nārāyaṇataḥ | śuddha-śilāśṭa-pratimāḥ |  
yāsu sa Padmā-sahitō | dōshy-ahitas sannihitah ||

## 32

Thirteenth copper plate record in the same matt.  
Telugu characters and language.

Single plate.

Size 10½" × 10".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ಒಂದು ಹಲಗೆ : ಪ್ರಮಾಣ ೧೦½" × ೧೦".

(ಮುಂಭಾಗ)——

ಗರುಡ

ವಾಹನ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಂಬುಲು ೧೬೨೧
2. ಅಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ಸೂ
3. ರೋಪರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
4. ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
5. ಗ್ಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲ
6. ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
7. ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೇಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
8. ಮತ್ಸೂರಿಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೇಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ತು
9. ಮತ್ತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೇಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ
10. ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೋಳವೇಡಯಾರಿವಾರಿ ಪುತ್ತುಲು ನಲ್ಲ
11. ನೈನಾ ಕಾಳಾಕಕೋಳವೇಡಯಾರಿವಾರಿ ಪುತ್ತುಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
12. ಕೋಳವೇಡಯಾರಿವಾರು ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
13. ಬಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚಿ ವಡ್ಲಪೆರಿ
14. ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕುಸಹ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ಪೊಕಟಿ ಪಲ
15. ನರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲುರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
16. ಲ್ಲರತಲ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗುಟ್ಟುನ್ನುಚು ೫ ಗ್ರಾ
17. ಮಮುಲ ಪೇಟಲು ನತ್ತಗ್ಗುಳಿ ವೆಳಂದೆ ತರುಕಳವ್ವೂರು ವಿರಾಂದವ
18. ರಂಕುರು ವಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲಲೋನುನ್ನು
19. ವಡ್ಲಪೆರಿಕ ಕಾಯ ಧಾನ್ಯಸಹಗಾ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ಪೊಕಟಿ
20. ಪಲಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ಪೊಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
21. ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂ
22. ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇಶಿನಾರಂಗನಕ ಮಠಂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮು
23. ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
24. ನೇದಿ ಯಿದಿನ್ನಿ ಪೈರಣ್ಣೇಶ್ವರನಿ ಕೋವಿಲಕು ಪಶ್ಚಿಮ ಭಾಗಂ ಮಠವಿಳಾಹಂ

(ಹಿಂಭಾಗ)——

25. ವೀಧಿರೋ ಸ್ಥಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯುಲವಾರಿ ಗೃಹಾ
26. ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

27. ರಂ ನಿವೇಶನಂ ಮಠಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಂದು
28. ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
29. ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ಸುಖಾನ ವುಂಡೇದಿ ಯಿಟನಿ
30. ಸುಪುತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವಾರಿ ರಘುಪತಿ
31. ಫಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳ ವೊಡಯಾ
32. ರಿವಾರು ಯಿಟ್ಟಿನ ದಾನಶಾಸನಮು || ದಾನಪಾಲನೆಯೋ
33. ಮುಫೈ ದಾನಾಫೈಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
34. ಪೊತ್ತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
35. ಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
36. ಲಂಭವೇತು || ಯಿಶಾಸನಮು ಪ್ರಭುವೈ ಅನುಮತಿ ಮೀದ
37. ಕಾಮರ್ಸ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
38. ಸಂಲಿಂಗಪ್ಪಯ ಪ್ರಾಶಿನ ತಾಮ್ರಶಾಸನಮು
39. ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ನಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ.)

### Transliteration.

#### I-A—

1. svasti śrī vijayābhyudaya Śalivāhana Śakābdambulu 1621
2. aguneṭi Prainādi nāma samvatsara Bhādrapada ba 30 Budhavasaram Sū-
3. ryōparāgaṃ Hasta nakshatra puṇyakālaṃaṇḍu śrīmat parama-hansa
4. rivrājākāchāryulayinā pada-vākya-pramāṇa pārāvāra pārāṇ-
5. ggata sarva-tantra svatantrulayina śrīmad-Vaiṣṇava-siddhānta-pratiṣṭhā-
6. yina śrīmad Rāmachandra dēvara divya-śrīpāda-padmaārādhakulayina
7. mad Yōgindra-tīrtha Śrīpāda voḍayala kara-kamala samjātalayina śrī-
8. mat Sūrimdra tīrtha śrīpāda voḍayala vara kumārakulayina śrīmat Su-
9. matindra tīrtha śrīpāda vaḍayalavāri śrī-Raghupati bhaṃḍārāniki
10. chaturtha gōtram Raṃgappa Kālakakoḷa voḍayāri paṭrulu Nalla-
11. nainā Kālakakoḷa voḍayārivāri puṭrulu Uttama-Raṃgappa Kāḷaka
12. koḷa voḍayārivāru yichchina maghama dāna śāsanamu mā yelu
13. baḍi ayina Payaraṇi pālyam nālugu mārgamula vacheche vaḍla peri-
14. ka kāya dhānyam perikalu sahā perika 1 ṭki kā 1 kāsu vokaṭi pala-
15. saruku perika 1 ṭki kā 2 kāsulu reṇḍu aṃḍulatiō chērina chi-
16. llara tala mūṭalu sahagā aṃḍukaṃḍuku taggaṭṭunnuchu 5 grā-
17. mamula pēṭalu Nattaguli Vēlande Tirukalappūru Virāṇḍava-
18. ram Kuruvāḷappani kōvila yī ayidu pēṭalalōnunu
19. vaḍla perika kāya dhānyu sahagā perika 1 ṭki kā 1 kāsu vokaṭi pala-
20. saruku perika 1 ṭki ṭā 1 kāsu vokaṭi yī kramānaku yi-
21. mmani mā peddalaku sukṛitamugānu sa-hiraṇyōḍaka dhārā pū-
22. rvakamugānu kaṭṭaḍa śēṣināraṇṅanaṅa maṭham śishya pāraṃparyamu-
23. gānu āchamdrārkasthāyigānu anubhavaṇaku techchhukō-
24. nēdi yidinnu Pairaṇēśvarani kōvilaku paschimaabhāgaṃ maṭha viḷāham

#### I-B—

25. vīdhilō sthāḷa purāṇam Narasimbāchāryulavāri grīhā-
26. naku dakṣiṇam Pavini Vemkaṭa Varāḍaya nivēśanānaku utta-

27. raṃ nivēśanaṃ maṭhānaku kaṭṭaḍa śēśināraṃ kâbaṭṭi amdu-
28. nagala aṣṭa bhôga tēja svānyamulunnu sishya pāraṃpa-
29. ryanugā anubhaviṃchuko sukhāna vumḍādi yitani
30. Sumatīndra tīrtha śrīpāda voḍayalavāri Raghupati
31. phamḍārānaku Uttama Raṃgappa Kālākakoḷa voḍayā-
32. ri vāru yichchina dāna sāsanaṃ dāna pālanayôr
33. madhyê dānā-chhrêyônu pālanam dānāt svargam avā-
34. pnôti pālanād achyutam padam sva-dattā dviguṇam pu-
35. ṇyam para-dattānu pālanam paradattāpa hārēṇa svadattam nishpha-
36. lam bhavētu yi sāsanaṃ prabhuvu annunati mida
37. Kāmarsu Ādimūrtēyagāri kumāruḍu Rāya-
38. sam Lingappaya vrāṣina tāṃra-sāsanaṃ
39. śrī Rāma

*Translation.*

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādrapada, when it was Sūryōparāga and Hasta constellation:—For the Raghupati bhaṇḍāra (treasury of the god Raghupati) of the illustrious Sumatīndra tīrtha śrīpāda voḍeyalu, (spiritual) son of the illustrious Sūrīndra tīrtha śrīpāda voḍeyalu, (himself the spiritual) son of the illustrious paramahansa parivrājākāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata, sarva-tantra-svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndra tīrtha śrīpāda voḍeyalu:—

Uttama Raṃgappa Kālākakoḷa Voḍayār, son of Nallanainā kālākakoḷa voḍeyār and grandson of Raṃgappa Kālākakoḷa Voḍeyār of Chaturtha gōtra, gave this charter of grant thus.

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payaraṇi Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattaguli, Velande, Tirukaḷappūr, Virāṇḍavaramkuru and Vāḷappani kōvil, should be granted.—Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure.

As we have (also) granted to the matt a site (which is) to the south of Sthala-purāṇam Narasimbāchārya's house and to the north of Pavini Venkaṭavaradaya's site in the Maṭhaviḷāham street to the west of Pairaṇēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānaśāsana was granted to Sumatīndra-tīrtha śrīpāda voḍeyalu by Uttama Raṃgappa Kālākakoḷa voḍayar.

Usual imprecation. This copper plate charter was written by Rāyasam Lingappaya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

*Note.*

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakola-Vodayāri of the Chaturtha gōtra, son of Nallanainā-Kālākakola-Vodayāri and grandson of Rangappa-Kālākakola-Vodayāri, granted, with all rights, certain dues on specified articles of merchandise in Payaraṇipālya which was under his rule, as well as a site for a maṭha to the west of Pairaṇēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-śrīpāda-oḍeyar, son of Surēndratīrtha-śrīpāda-oḍeyar, who was the spiritual son of Yōgīndratīrtha-śrīpāda-oḍeyar. By order of the chief the grant was written by Rāyasam Lingappa, son of Kāmarsu Ādimūrtēyagāru. Figures of Rāma, Garuḍa and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, *viz.*, Ś1621 Pramādi sam. Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

## 33

Fourteenth copper plate record in the same matt.

Telugu characters and language.

Single plate.

Size 11½"×9½".

ಅದೇ ಮಠದಲ್ಲೇ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ : ೧ ಹಲಗೆ : ಪ್ರಮಾಣ ೧೧½" × ೯½".

(ಮುಂಭಾಗ)—

ಶ್ರೀ ರಾಮ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು
2. ೧೬೬೬ ಅಗುನೆಟ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಮುತುವು ಧನುರ್ಮಾಸಂ ಶುಕ್ಲ ಪಕ್ಷಂ ನಪ್ತಮೀ
4. ಸೋಮವಾರಮುನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಾಶುಕ್ಲಮುನ್ನುಮಹಾ
5. ವ್ಯತಿಪಾತ ಪುಣ್ಯ ಕಾಲಮುನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾ
7. ರಾವಾರ ಪಾರಂಗತ ನರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ಯಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮದುಪೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮುಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮುಲ
10. ವಾರಿ ಪರಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಪತಿ ದ್ಯಾ
11. ವರಧಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಅರತು ನಿಲಯಿಟ್ಟ ವಿಜಯ ಪೊಪ್ಪಲಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪೌತ್ಯುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ಯುಲು ವಿ
13. ಜಯಪೊಪ್ಪಲಾಮಳವರಾಯನಿಗಾರು ವಾಯಿಂಚ್ಚಿ ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14. ಮೃಶಾಸನಕ್ರಮ ಮೆಟ್ಟಿಂನ್ನನು ಮಾಹೆದ್ದಲಕು ಸುಕೃತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಿಗಾರು
15. ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಟಪ ಮಂದಲ ಶ್ರೀ ಸ್ವಾಮುಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಟಕೋಣಂ ಮಠಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶ್ರೀಮಲೋ ಆಲಂದೊರ
17. ಯಕ್ಕುಡ ಅನೆ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ನ್ಯಾಲಲೋ ಘಟ್ಟಿನೂರು ಮಾಳ್ಳಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಟಲು ಮುನ್ನೂರುನ್ನು ಸಹರಣ್ಣೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ



19. ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ಸಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
20. ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಉಪರೈನಾ ವಿರೋಧಂ ಶೇಶನ
21. ವಾರು ಕಾಶೀಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶನ ದೊಷಾನ ಪೋಗಲವಾರು ಯೀ
22. ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವನುಧೇಂದ್ರ ಸ್ವಾಮಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
23. ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯವೊಪ್ಪಲಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಿಂಚಿ ಇ
24. ಪಿಂಚಿನ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನಮು || ದಾನಪಾಲನಯೋರ್ಮೈ ದಾನಾ
25. ಚೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ವೈರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||

(ಹಿಂಭಾಗ) —

26. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ
27. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ಯೀಭೂದಾನ ತಾಮ್ರಶಾಸನ
28. ಮು ರಾಯಸಂ ವೆಂಕಟ್ರಾಮಯ್ಯ ಕುಮಾರುಡು ಮೈದ್ಯ ಲಿಂಗಯ್ಯ ಪ್ರಾಯಿಂಚಿನ
29. ಶಾಸನಂ || ಅಲಂದೊ ರಯಾರುಕಟ್ಟಡಲೊ ಪಿಳ್ಳಾರಿ ಗುಡಿಕಿ ಪಡಮಐ
30. ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರಿದಕ್ಷಣಂ ನಿವೇಶನಮುಸಹ ಗುಂಟಲು ಮುನ್ನೂ
31. ಟಪದಿ ||

### Transliteration.

Front—

Śrī-Rāma.

1. svasti śrī vijayābhiyudaya Śālivāhana Śakābdambulu
2. 1666 aguneṭi Akshaya nāma saṁvatsaraṁ Dakṣaṇāya-
3. nam Hēnamta rituvu Dhanurmāsaṁ śukla-pakṣhaṁ saptamī
4. Sōnavāramunnu Pūrvābhādrā-nakṣatraṁunnu mahā-
5. vyatipāta puṇya kālamunnu kūḍina yi śubha-dinamamdu
6. śrīmat-parama-haṁsa-parivrajakā-chāryulaina pada-vākya-prāmaṇa-pā-
7. rāvāra pāramgata sarvatamtra svatamtralaina śrīmad-Vaiṣṇava-siddhāṁ-
8. chāryulaina śrīmad Rāmachandra-dyāvāra divya śrīpāda-padinārādhaku-
9. tīrtha svāmulaṁvāri kara-kamala-saṁjātulaina śrīmad Vādīndra-tīrtha
10. svāmula-
11. vāri vara kumārakulaina śrīmad Vasudhēndra svāmulaṁvāri śrīmad Raghū-
12. pati dyā-
13. vara bhaṁḍārānaku Vītiḥōtra gōtraṁ Araṣunilayiṭṭa Vijayavoppulā
14. Maḷavarāyanigāri putrulu Muddu-Vemkaṭappa Maḷavarāyanigāri putrulu
15. Vi-
16. jayavoppulā Maḷavarāyanigāru vrāyinchichi yippinchina bhū-dāna tā-
17. nira śāsana kramam eṭṭamnanu mā peddalaku sukṛitārthamugā mā
18. talli
19. kāvinchichina taṭāka maṁṭṭapa maṁddali śrī-svāmulaṁvāri dēva-pūjā
20. kālamaṁdu
21. Kuṁbbhakōṇaṁ maṭṭhamamdu anna-dānānaku mā Ariyalūri śīmalō
22. Ālaṁddora-
23. yakatṭaḍa ane grāmāna modattaraṁ nyālalō ghaṭṭi nūru maḷaku ā vūri
24. kolatanu
25. guṁṭṭalu muṁṁūrunnu sa-hiraṇyōdaka dhārā-pūrvakanugā yippinchinā-
26. raṁ ganaka

19. ā chandrārka sthāyigā mī samsthāna pāraṃparyamugā dānaku  
yōgyamugā
20. mīrē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina virōdham  
śēsina-
21. vāru Kāṣilō gōhatya Brahma-hatya śēsina dōshāna pōgalavāru yī
22. kramānaku śrīmad Vasudhēndra svāmūlavāri Raghupati dyāvāra bhāṇḍā-  
ram
23. anna-dāna dharmānuku Vijayavoppulā Maḷavarāyanigāru vrāyīmchi i-
24. ppimchina bhū-dāna tāminra-śāsanaṃ dāna-pālanayōr madhyē dānā-
25. chchreyōnu pālanam dānāt svargam avāpnōti pālanād achyutam  
padam

(Back)—

26. sva-dattā-dviguṇam puṇyam para-dattānupālanam para-dattā-
27. pahārēṇa sva-dattam nishphalam bhavēt yī bhūdāna tānra śāsana
28. mu rāyasam Venkatrāmayya kumarūdu Vaidyalinggayya vrāyīm-  
chchina
29. Śāsanaṃ Ālāṇḍdorayārūkatṭaḍalo Pillarī guḍiki paḍamara Ai-
30. nāri guḍiki vuttaram Puttērki dakṣhaṇam nivēśanam saha guṇṭṭalu  
munnū-
31. ṭa padi

#### Translation.

Be it well. In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmanaṭa rītu and Dakṣiṇāyana, under the constellation Pūrvābhādra and the holy mahā-vyatīpāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vāḍindratīrthasvāmī, (himself the spiritual) son of the illustrious paramahansa parivrajākāchārya, padavākya-pramāṇa-pārāvāra-pāraṅgata sarvatantra svatantra, establisher of the illustrious Vaishṇava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī :—

Vijayavoppulā Maḷavarāya, son of Muddu Venkaṭappa Maḷavarāya and grand-son of Araṣūnilayīṭṭa Vijaya Voppulā Maḷavarāya of Vītiḥōtra gōtra, got the copper plate charter of the grant of land written thus :—In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guṇṭas of the best lands of the revenue value of 100 *maḷḷuku*, within the boundary of the village Ālāṇḍdoraya-kattāda belonging to our Ariyalūri sīma for the distribution of food in the matt at Kuṃbhakōṇam on the day when the worship of the god takes place in the maṇṭapa near the tank which was caused to be built by our mother. This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure.

Whosoever does harm to this dharmā gets the sin of killing the cows and Brāhminas in Kāṣi.

With this order Vijayavoppulā Maḷavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī.

[Usual imprecatory verses]. This record is written by Vaidya Lingayya, son of Rāyasam Venkatrāmayya. 300 guṇṭas of land including the site at Ālāṇḍorayāru

kaṭṭada to the west of Pillāriguḍi, to the north of Āināriguḍi and to the south of Puttēri.

*Note.*

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring  $11\frac{1}{2}$ " by  $9\frac{1}{4}$ " and is in Telugu. The donor was Vijayavoppulā Maḷavarāya of the Vītiḥōtra-gōtra, son of Muddu Venkatappa-Maḷavarāya and grandson of Araṣunilayitta Vijayavoppulā Maḷavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guṇṭas of land of the revenue value of 100 *mālluku* in the village Ālandorayārukattāda in Āriyālūrsīma. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantaritu of *dakṣiṇāyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgari characters and Sanskrit language.

3 plates : size  $10\frac{1}{4}$ "  $\times$   $7\frac{1}{4}$ ".

ಅದೇ ಮಠದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಟುರವಿಲ್ಲ;)

ಪ್ರಮಾಣ ೧೦ $\frac{1}{4}$ "  $\times$  ೭ $\frac{1}{4}$ ".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅ
3. ಗಜಾನನಪದ್ಮಾರ್ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
4. ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾನ್ಮಹೇ | ಹರೇರ್ಲಲಾವರಾಹ
5. ಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
6. ಚ್ಯುತ್ರಯಿಂದಧೌ | ಶ್ರೀಶಾಲವಾಹನಶಕೇ ಶರನಾಗಬಾಣ
7. ಶೀತಾಂಶುನಂಮಿತ ಶರತ್ಪುಗತಾಸ್ವಮುಷ್ಮಿ | ವರ್ಷೇತು ಶೋ
8. ಭಕ್ತತಿ ಮಾನಿಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ಮೈಷ್ಠವತಿಥಾವಮೃತಾಂ
9. ಶುವಾರೇ | ಶ್ರೀಮದ್ಧ್ವಜಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
10. ಕಲ್ಯಾಣಚರಿತೋ ವಿರ ಪ್ರತಾಪ ಬಿರುದಾಂಕಿತಃ | ಅರ್ಥ
11. ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲ ಮೌಳಿಲಾಲತಶಾನನಃ | ತುರುಷ್ಯ ಶುಷ್ಕ
13. ಗಹನದಹನೋದ್ಯದ್ಯವಾನಲಃ | ಚಂಡದಾಹು ಬರೋದ್ಧಂ
14. ಡ ಪಾಂಡ್ಯ ಬಂಡನೆ ಪಂಡಿತಃ | ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
15. ಪಾಲ ಕರಿಕೇನರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತ್ತಿ
16. ಮಿರ ಭಾಸ್ಕರಃ | ಬಿರುದಂತೆಂಬರ ಗಂಡಸ್ತರುಣೇಜನನ
17. ವ್ಯಕುಸುಮ ಕೋದಂಡಃ | ರಾಜಕುರಾಬ್ದಿ ಶಶಾಂಕಃ ಶೂರೋ
18. ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

19. ಯುಗೀ ವಿಂಢ್ಯಸ್ತ ವಿಷ್ಣುಗೃಹಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾದೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಕ್ಷತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ದ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪೃ
22. ಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹ | ಆತ್ರೇಯಗೋತ್ರಸಂಜಾತ
23. ಆತ್ಮರಾಯನಸೂತ್ರವಾ | ರೈಕಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ತದ್ಗುಣವಾರಿಧೇಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

25. ಜಮಹೀಪತಿಃ | ಗೇಶೇತು ಬಯನಾಡಾಖ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26. ಜಿತೇ | ಪುರಾಹ್ನಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27. ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ತಂ |
28. ಗ್ರಾಮನಲ್ಲೂರು ನಾಮಾನಂತಟಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯಬ್ಧಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30. ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕನದ್ಗುರೋಃ | ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33. ಸ್ವತಂತ್ರಸ್ಯ ಕರ್ಯಾಣಗುಣಶಾಲಿನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ಲವ ನಿದ್ಧಾಂತ ಸ್ಥಾಪನಾರ್ಯಸ್ಯಧೀಪುತಃ | ಶ್ರೀ
35. ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ |
36. ವಿಜಯೇಂದ್ರ ತೀರ್ಥಪಾಠ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37. ಶ್ರೀ ಮತ್ಪುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38. ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಭ್ಯಾಸಸಂಯ
39. ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮಠಾಧಿಪ್ತಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40. ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತಾ
41. ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯನ್ಮಿನ್ವಂಞ ಕಾಲೇರಂ
42. ಗೇಶಪದಸಂನಿಧೌ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈಪ್ರಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44. ದಮರಸ್ಥರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45. ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುಸ್ಸೀಮಾನರ್ನಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

46. ಲಬ್ಯತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47. ಲಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು | ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗ
50. ಳೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣ ಅಕ್ಷಿಣೀಗಾ
51. ಮಿನಿದ್ಧ ಸಾದ್ಯಂಗಳೆಂಬ ಅಪ್ಪಧೋಗತೇಜಸ್ವಾಮ್ಯಗಳು ಈ
52. ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮವು ಇವ
53. ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54. ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಶಿ
55. ಪ್ಯ ಪ್ರತಿಷ್ಠಾ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56. ಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂ
57. ಡು ಬರಲುಳ್ಳವರೂ ಯಂದು ಆತ್ರೇಯ ಗೋತ್ರದ ಆತ್ಮರಾ
58. ಯನ ಸೂತ್ರದ ರೈಕಾಶಾಖೀಚಾಮರಾಜೋಡಯರ ಪೌ

59. ತ್ರರಾದ ದೇವರಾಜೋಡಯರ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60. ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಜ ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೋ
61. ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಸುಧೀಂ
62. ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೋಡಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63. ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೋಡಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64. ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಭಾಂಹುಣ ಸಂತರ್ಪಣಾ
65. ಧರವಾಗಿ ಸಹಿರಂಜ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವ
66. ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

67. ಧೇಯವಾವ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68. ಶಾಸನ! ಏಕೈವಭಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಭು
69. ಜಾಂ! ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂ
70. ಧರಾ! ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂ
71. ಧರಾಂ! ಪಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಂ ಜಾಯ
72. ತೇ ಕ್ರಿಮಿಃ! ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾ
73. ಲನಂ! ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭ
74. ವೇತ! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾ
75. ಲನಂ! ದಾನಾತ್ಸರ್ವಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76. ಪದಂ! ಶ್ರೀ!

I-B—

1. ಶುಭಮಸ್ತು | ನಮಸ್ತುಕ್ಲ ಶಿರಶ್ಚುಮಿವಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಅ
3. ಗಜಾನನಪದ್ಮಾಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕ ದ್
4. ತಂ ಭಕ್ತಾನಾಮಿಕದಂತಮುಪಾಸ್ಮಹೇ | ಹರೇರ್ಲಿಲಾವರಾಹ
5. ಸ್ಯ ದಂಭ್ರದಂಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ
6. ಚ್ಚತ್ರಶ್ರಿಯದಧೌ | ಶ್ರೀಶಾಲಿವಾಹನಶಂಕೆ ಶರ ನಾಗ ಬಾಣ
7. ಶೀತಾಂಶು ಸಂಮಿತಶರತ್ಸುಗತಾಸ್ವಮುಷ್ಮಿನ್ | ವರ್ಷೇತು ಶೋ
8. ಭಕ್ತತಿ ಮಾಸಿಶುಚೌ ವಲಕ್ಷಪಕ್ಷೇಧವೇಣವತಿಥಾವಮೃತಾಂ
9. ಶು ವಾರೆ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಶ್ರೀಭೂಪಾಲಪರಮೇಶ್ವರಃ
10. ಕಲ್ಯಾಣಚರಿತೋವೀರಪ್ರತಾಪವಿರುದಾಂಕಿತಃ | ಅರ್ಥಿ
11. ಚಾತಕಸಂದೋಹ ಸಂತೋಷಕರತೋದಃ | ಪ್ರತ್ಯರ್ಥಿ
12. ಪೃಥಿವೀಪಾಲಮೌಠಿಲಾಲಿತಶಾಸನಃ | ತುರುಷ್ಕಶುಷ್ಕ
13. ಗಹನ ದಹನೋದ್ಭವಾನಲಃ | ಚಂಡಬಾಹುಬಲೋದ್
14. ಡ ಪಾಂಡುಖಂಡನಪಾಂಡಿತಃ | ಚೋಲಕೇರಲೇನಪಾಲಭೂ
15. ಪಾಲಕರಿಕೇಸರಿ | ಕೌಗವಂಗಕಾಠಿಗಾಂಗಭೂಭೃತಿ
16. ಮಿರಭಾಸ್ಕರಃ | ಬಿರುದಂತೇವರಂಗಡಸ್ತರುಣಿಜನನ
17. ವ್ಯ ಕುಸುಮಕೋದಂಡಃ | ರಾಜಕುಲಾಂಧಿ ಶಶಾಂಕಃಶೂರೋ
18. ಧರಣಿವರಾಹವಿರುದಾಂಕಃ | ಶ್ರೀನಾರಾಯಣಪಾದಪಂಕಜ
19. ಯುಗೀ ವಿನ್ಯಸ್ತ ವಿಷ್ವಗ್ಭರಃ | ಶ್ರೀಮತ್ಪಶ್ಚಿಮರಂಗಧಾಮ
20. ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲರತ್ನ

21. मकुटीनीराजितांग्रिश्चिन्देवब्राह्मणरक्षणाय पृ
22. थिवी सांग्राज्यदीक्षांवहन् । आत्रेयगोत्रसंजात
23. आश्वलायनसूत्रवान् । रुक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देपराजस्यतनयो देवरा

## II-A—

25. जमहीपतिः । देशेतु बयनाडाख्ये निजविक्रमणा
26. जिते । पुराह्वयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामंनल्लूरु नामानं तटाकारामशोभितं । प्र
29. त्यब्दं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमंभुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वे
34. णव सिद्धांत स्थापनार्यस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयींद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधींद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39. मींद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्त्या
41. दिसर्वधर्मकृते । महत्मस्मिन्पुण्यकालेरं
42. गेश पदसं निधौ । श्रीमन्नारायण प्रीत्यैप्रा
43. दाद्वारापुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लूरुग्रामवर्यस्य । चतुस्सीमानिर्नयादि

## II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

(The rest of the inscription is in the Kannada language).

## Transliteration.

## I-B—

1. śubham astu । namas-tunga śiraś-chuṃbi cāṃdra chāmara chāra-
2. vē । trai-lōkya-nagar-āraṃbha mūla-stambhāya Śaṃbhavê A-
3. gajānana-padmar̥kaṃ Gajānanam aharniśaṃ anēka-daṃ-
4. taṃ bhaktānāṃ ēkadāntam upasnahê । Harêr lilā-Varāha-
5. sya daṃshtrā daṃdas sa pātu vah । Hēmādri-kalāsā yatra Dhātri
6. chehṭra śriyaṃ dadhau । śrī Śālivāhana śakē śara-nāga-bāṇa-
7. sitāṃśu saṃmita śaratsu gatā svamushṇin varshētu Sô-
8. bhakṣiti māsi śuchau vaḷakshê pakshêtha Vaishṇava tithâv-amṛitāṃ-
9. śu vâre । śrīmad rājādhi-rāja śrī-bhûpāla-paramêśvaraḥ
10. kalyāṇa-charitô vīra-pratāpa-birudāṅkitah arthi-
11. chātaka-saṃdôha-saṃtôshakara-tôyadah pratyarthi
12. prithivî-pāla-mauli-lālita-śāsanah । Turushka-śushka-

13. gahana dahanôdyad davâ-nalah | chamda-bâhu-balôddam-
14. da Pâmḍya-khamḍana-pamḍital | Chôla Kêraḷa Nêpâla Bhû-
15. pâla-kari kêsarî | Komga-Vamga-Kalimg-Ânga bhûbhrit ti-
16. mira bhâskarah | birudam̐t embara gamḍas taruṇi jana na-
17. vya Kusuma-kôdamḍah | râja-kulâbdhi śasâṃkah sôrô
18. Dharani-varâha birudâṃkah | śrî-Nârâyana pâda-paṃkaja-
19. yugi vimnyasta vishvagbharah śrîmat-Paschima-Ramga-dhâma-
20. nagari-simhâsan-âdhiśvarah | praty-arthi kshiti-pâla-ratna
21. makuti-nirâjitâṃghris chiram̐ Dêva-Brâṃhana rakshanâya pri-
22. thivi sâmrâjya dikshan̐ vahan̐ Âtrêya-gôtra samjâta
23. Âśvalâyana sûtravân | Riksâkhî Châmarâjasya
24. pautras sadguna vâridhêḥ | Dêva-râjasya tanayô Dêva-râ-

## II-A—

25. ja mahîpatih | dêsê tu Baya-nâḍakhyê nijavikramaṇâ-
26. rjitê | purâhvayan̐ mahâ-grâman̐ upajivya vatishṭhitah |
27. Saragûriti vikhyâta grâmasya stbalaṃ âsritam̐ |
28. grâman̐ Nallûru nâman̐ tatâk-ârâma sôbhitaṃ | pra-
29. tyahdan̐ sâta dinâra dâyan̐ sasya-sampadâ | prati
30. nânma Dêvarâja-puran̐ apratinam̐ bhuvî | śrîmat parama-
31. han̐sa śrî parivrâjaka sadgurôḥ | padavâkya pra-
32. mânâbdhi pârîṇasya mahâtmanah̐ | sarva taṇtra
33. svatantrasya kalyâṇa guṇa śâlinah̐ | śrîmad Vai-
34. shnavâ siddhânta sthâpanâryasya dhimataḥ | śrî-
35. Râmachamḍra dêva śrî pādārâdhanôdyatasya sadâ |
36. Vijayîndra-tîrṭha pâda śrîmat kara-kamala jâtasya
37. śrîmat Sudhîndra-tîrṭha śrîpâda svâmi satkumâra-
38. sya | śrî-Râghavêṃdra-tîrṭho śrîpâḍakhyasya samya-
39. mîndrasya | asya maṭhâdhishṭhâtur dêvasya śrî Râ-
40. machamḍrasya | kôsaya-dêva-pûjâ-Brâṃhana bhuktyâ
41. di sarva-dharma-kritê-mahaty asmin-punya kâlê Ram-
42. gêsa pada samnidhan̐ | śrîman̐ Nârâyana prityai prâ-
43. dâd dhârâ-purassaran̐ | śrî-Râghavêṃdra-tîrṭha śrîpâ-
44. da maṭhastha Râmachamḍrâya | dattasya Dêva-vibhunâ
45. Nallûru grâma-varyasya | chatuḥ-simâ nimayâdi

## II-B—

46. likhyatê dêsabliâshayâ | Hamchîpura grâmadimḍan̐ paḍuvalu
47. lingahalî grâmadimḍan̐ badagalu | Kere-Bîchanahalî
48. grâmadimḍan̐ mûḍalu | Saragûru grâmadimḍan̐ teṃkalu | im-
49. ti-chatuḥ sineyolagâda | Nallûremba grâmada yalle ga-
50. lolagâda nidhi-nikshêpa-jala-pâshâṇa akshini âgâ-
51. mi-siddha-sâddhyam̐galeṃba ashṭa-bhôga tēja-svâmyagaḷu |
52. Râghavêṃdra-svâmigala mathakke saluvavu | grânavu iva-
53. ru mādūva vyavahâra chatuḥṭayakke yôgyavâgi saluva-
54. du | grânavanu | Râghavêṃdra svâmigala mathakke si-
55. shya-praśishya pârâṇpareyâgi â-chamḍrârka sthâyi-
56. galâgi sarva-mâṇnyavâgi sukhadin̐ anubhaviṣi kom-
57. ḍu baraluḷavarû yandū Âtrêya gôtrada Âśvalâ-
58. yana sûtrada Rik-śâkheya Châmarâj-odeyara pau-
59. trarâda Dêva-râjodayara putrarâda Dêvarâja-ma-
60. hi-pâlakaru śrîmad Vijayîndra-tîrṭha Śrîpâdo-
61. deyara kara-kamala-samjâtarâda śrîmat Sudhîm-

62. dra-tīrtha śrī-pādoḍayara kumārakarāḍa śrī
63. Rāghavēmdra tīrtha śrī-pādoḍeyara śrī Rāmachandra
64. dēvara bhaṁḍarakke Dēva Brāhmināṇa saṁtarpaṇā-
65. rthavāgi sa hiraṇyōḍaka dāna-dhārā pūrva-
66. kavāgi koṭṭa Nallūr eṁba grāmakke prati nāna-

### III-A—

67. dhēyavāḍa Dēvarāja-puravēmba grāmada tāṁra
68. śāsana ! ēkaiva bhagini lōkē sarvēśhām ēva bhūbhū-
69. jāṁ || na bhōjyā na-kara grāhyā vipra-dattā vasuṁ-
70. dharā ! sva-dattāṁ para-dattāṁ vā yō harēta vasuṁ-
71. dharāṁ ! shashtir varsha sahasrāṇi viśthāyāṁ jāya-
72. tē krimiḥ ! sva-dattā dviguṇāṁ puṁnyāṁ para-dattānupā-
73. lanāṁ || para-dattāpahārēṇa svadattāṁ nishphalāṁ bha-
74. vēt ! dāna-pālanayōr-madhyē dānāt chhṛēyōnnpā-
75. lanāṁ ! dānāt svargam avāpnōti pālanād achyutaṁ
76. padaṁ || śrī ||

### Translation.

Be it well.

[Invocation to Śambhu, Gaṇapati and the Boar incarnation of Viṣṇu].

On Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛit corresponding to the Śaka year reckoned by the arrows, the elephants, the arrows and the moon (1585):

The illustrious rājādhirāja rājaparamēśvara virapratāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāṇḍya king, a lion to the elephants the Chōḷa, Kēraḷa and Nēpāḷa kings, a sun to the darkness the Koṅga, Vaṅga, Kaḷiṅga and Aṅga kings, *birulentembara-gaṇḍa*, a cupid to the young women, a moon to the ocean, the royal family, having the birudas of dharaṇīvarāha, a firm devotee of Nārāyaṇa, lord of the throne of the western Raṅganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhmaṇas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Raṅgēśa, in order to please, the god Nārāyaṇa, to provide for the god's worship and the feeding of the Brāhmanas the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *ḍināra*, attached to the bigger village Pura in Saragūru-sthala of Bayanāḍu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the maṭṭ of the illustrious paramahansa parivrājaka sadguru, padavākya-pramāṇābḍhi pārīṇa, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishṇava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndratīrtha-śrīpāda, who was the spiritual son of Vijayīndra-tīrtha-śrīpāda.

The four boundaries of the village Nallūru granted to the god Rāmachandra of the maṭṭ of śrī Rāghavēndra-tīrtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Liṅgahallī, to the east of Kerebīchana-hallī and to the south of Saragūru—Thus the eight rights and powers of enjoyment



including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmi. The village might be enjoyed free of all imposts by the svāmi of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Voḍeya and grand-son of Chāma-Rāja Voḍeya, to the Rāmachandra Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

#### Note.

This copper plate inscription received from the same Rāghavēndrasvāmi matha at Nanjangūd belongs to the reign of the Mysore king Doḍḍa-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7½" and is engraved in Nāgari characters. The language is Sanskrit up to line 46 and thereafter Kannaḍa, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *ḍīnāras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmans.

The svāmi of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōṇam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *brīndāvana* or tomb. A car festival also takes place there in the month of Śrāvaṇa every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshāḍha in the year Śōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

#### 35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮಠದಲ್ಲರವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಹಲಗೆ : ತೆಲುಗಕ್ಷರ : ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

1. ೦॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೇ ॥೧॥ ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಢಸ್ತಪಾತುವಃಕೇಮಾದ್ರಿ
3. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಂ ದಧಾ ॥೨॥ ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾ
4. ೦| ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ॥೩॥ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿಧಾಂತ ಸಂಸ್ಥಾಪನಗೀಯ

5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀಶವಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ ತೇವಾಸಿನೇಮ
7. ದ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ಪೇದವೇದಾಂಗ ತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ ||೬|| ಅಶೇಷ ತೀರ್ಥಸಂಚಾರ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತನೇ | ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ ಮರ್ಧಿನಿರಾ
9. ರ್ಥ ದಾನಾಜ್ಞಿತನುರದ್ರವೇ | ಮರ್ಭಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾಧಿರಾಜ ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಪ್ರಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ||೯|| ರನರತ್ನತುಫೂ
11. ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾತ್ಮಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀಸಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಾ ||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ (೦)
14. ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜೈಸ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯ ಜನ
15. ಮೂರ್ಧನ್ಯೋ ಜಜ್ಞೇ ಪದ್ವನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಪದ್ವನಾಬ್ಯಕ್ಷಿತಪಸ್ಯಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ ತಾರ್ಥಿಕ
16. ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ವಾಂಬಿಕಾಭೂಚ್ಛ ಕುಟುಂಬಿನೀತಿ ||೧೪|| ಸುತೇವಕ
17. ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಂಮಧವಾತ್ಮಮಾರಮಿವ ಶಂಕರಾತ್ಮಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
- 18.ಂತ ಮಮರಪ್ರಭೋರವಿಶಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ವಮಾಲಭತ ಪದ್ವನಕ್ಷಾಪತೇಃ ||೧೫||
19. ಸ್ಯಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತೀಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣ
20. ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ವಹುಮಾನಶೀಲಾಂ ||೧೬|| ವರ
21. ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ
22. ಗುಣಕದಂಬಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಬಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
23. ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗವಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ವಿಯಾಂಶುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮೋಮಯಮಹೀಪ್ಯ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತನ್ಯಾಧಿಕೈ ಸ್ವಮಭವತ್ ನಯಸ್ಯ ಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾ ಧಿಪ ಮೌಳಿರತ್ನಂ | ಅರ್ಣಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸ್ಯಚಿತ್ರಂ . ತ್ರಾಣ
27. . . ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ದಾವನಿಕಂಟಕಾನರಾತೀಃ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ ರಾಜವೀ
28. ರಃ | ಭರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಥಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತೀ
29. ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತಿರುಮಲಾಧಿಪಾತ | ಜಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ
30. ಮಪಾಲಯತ ||೨೧|| ಯನ್ಮಿಶ್ರಶಾಸತ್ಯೇಕವೀರೇ ಧರಿತ್ರೀ ಮಣಾಕ್ಷೀಣಾಮೇವ ಕಾರ್ಯಂ ವಲಗ್ನೇ ||
31. ಕೌಟಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ನಿ

32. ೦ ಹಾಸನಸ್ಥಃ ಕ್ಷತಿಪತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯುನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃ  
33. ನಹುಷನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ  
(ಮುಂದಿನ ಹಲಗೆಗಳು ಸಿಕ್ಕಿಲ್ಲ.)

1. ೦|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರವಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯಶಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದಂಪ್ತದಂಡಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿ
3. ಕಲಶಾಯತ್ರಧಾತ್ರಿಛತ್ರಶ್ರಿಯದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವಾಡೀಶತಾಜುಪಾ
4. ೦| ಪದವಾಕ್ಯಪ್ರಮಾಣಾಭಿಪೋರಿಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪ-  
ನಗರೀಯ
5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದಿದ್ರಯೋಗೀಶ ಪಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಶ್ರೀವಸುಧೇಂದ್ರಾರ್ಯಯೋಗೀನಾಂ ||೫|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದೇನೇಜಿತವಾದಿನೇ | ಅಶೇಷಾರ್ಥಸಂಚಾ
8. ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿಙ್ಕಟಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯವಂಧವೇ ||೬|| ಅತ್ಯರ್ಥಮರ್ಥಿಸರ್ವಾ
9. ರ್ಥ ದಾನಾಂಜಿತಸುರದ್ರವೇ | ದುಃಖಶ್ಚುಚ್ಚುಃ ಶ್ರವಣವಿಶ್ವೋಭಗಗುಹಮತೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ  
||೭||
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಧ್ರೀಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಠಪ್ರದಾಯಿನೇ ||೮|| ರಸರತ್ನತುಭ್
11. ಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾಬ್ದಾಶ್ಚಯುಜಶುಕ್ಲದ್ವಿತಿಯಾ ಶುಕ್ಲವಾಸರೇ ||೯|| ಶ್ರೀಮದ್ರಾ
12. ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀ ಸಂಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸನ್ನಿಧೌ ||೧೦||
13. ಸ್ವರ್ಗಗಾ ಸ್ವರ್ಗಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಜ್ಜ (೦)
14. ಚಂದ್ರಾದಿ ದೇವತಾವಂಶಂ ||೧೧|| ತಜ್ಜೇನ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸಂಜನ್ಯಮಂದಿತಃ | ವದಾನ್ಯಜನ
15. ಮೃಧನ್ಯೋಜ್ಜೇಪೇದನ್ಮಭುಪತಿಃ ||೧೨|| ಶ್ರೀಪೇದನಾಖ್ಯಾಕ್ಷಿತಿಪತ್ಯ ಚಿಂತಾಮಣಿಃ ಪ್ರಭುತಾರ್ಥಕ
16. ದಂಭಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ಷಾಂವಿಕಾಭುಚ್ಚಕುರುಂವಿನೀತಿ ||೧೩|| ಸುತೇವಕ
17. ಲನಾಂವುಧೇಃ ಸುರಭಿಲಾಶುಗಮಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಾಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
18. ತ ಮಮರಪ್ರಭೋವಿಶ್ವಚೀರಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿವಕ್ರಮಾಲಭತ ಪೇಹನಕ್ಷಮಾಪತೇ ||೧೪||
19. ಸ್ವಃ ಕಾಮಿನೀ ಸ್ವತನುಕಾಂತಿಭಿ ರಾಕ್ಷಿಪಂತೀ ಸೋಮಾಕ್ಷಿತಿಶತತಲಕೋನವನೀರಜಾಕ್ಷೀ | ಕಲ್ಯಾಣಿ
20. ನೀ ಕಮಲನಾಭ ಇವಾಭಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂವಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶಾಲಾಂ ||೧೫|| ವರ
21. ನಿರುಹಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭುಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚರ್ದೀರಂ ಸಕಲ
22. ಗುಣಕದಂವಾ ಸಾಧುಲಿಂಗಮಾಂವಾಸುತಯುಗಲಮವಾಪಶ್ರೀರಮೇವಾಬ್ಜಕಾಮೌ ||೧೬||
23. ಸಂತೀ ನಿರುಹಲಾಧಿಪಶ್ಚರೀತ ಲೀಲಯಾರಂಭಂತೀ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೇವಸುಮಂತೀ ಯ
24. ಶೋವಾರ್ಥಿತಾಂ | ಹಿಮಾಂಶುರಿವರೋಹಿಣೀ ಹೃದಯಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತಸ
25. ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯಮಂಗಾಂವಿಕಾಂ ||೧೭|| ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ಸನಯಸ್ತನಪೋಭಿಃ
26. . . ಸೋಮರಾಜವಸುಧಾಧಿಪಮೌಠಿರತ್ನಂ | ಆಸನ್ನಸಮುಸಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ . ತ್ರಾಣಿ
27. . . ಸುಹೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೮|| ಸಕಲವಾವನಿಕಂಠಕಾನರಾನೀನ್ಸಮಿತಿ ನಿಹತ್ಯಸರಾಮ-  
ರಾಜವಿ
28. ರಃ | ಭರತಮನುಭಗೀರಥಾದಿರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಶಾಸನ ಚಕ್ರಮುರ್ವ್ಯಾಃ ||೧೯|| ಸೋಮಾಕ್ಷಿಂತೀ
29. ಶವಂಶಾಭಿಷೋಮಾಕ್ಷಿರುಹಲಾಧಿಪಾತ್ | ಜಾನಶ್ರೀಸೋಮಭೂಪಾಲರಾಚೋರಾಜ್ಯ
30. ಮಪಾಲಯತ್ ||೨೦|| ಯಸ್ಮಿನ್ಶಾಸತ್ಯೇಕವೀರೇ ಧರೀತೀ ಮೇಣಾಕ್ಷೀಣಾಮೇವಕಾಶ್ಯಂ ವಿಲಗ್ನಂ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷಂ ||೨೧|| ಸೌಯಂಸಿ
32. ೦ ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಸಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನೃ
33. ನಹುಷನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

*Transliteration.*

1. o || namas-tunga śiraś-chumbi chaṁdra-chānuara-chāravé | trailókya-nagarā-  
rambha mūla-
2. stambhāya Śambhavé || 1 || Harēr-Lilāvarāhasya damshtrā-damḍas sa pātu  
vaḥ Hēmādri
3. kalaśā yatra dhātṛi chchatra śriyaṁ dadhau || 2 || śrīmat parama haṁsākhyā  
parivrāḍīśa tājushā-
4. ṁ pada-vākya pramāṇābdhi pārīṇānāṁ niraṁkuśaṁ || 3 || śrīmad Vaishṇava-  
sidhddhānta samsthāpana garīya-
5. sāṁ | Rāmachandra padāṁbhōja pūjakānāṁ mudā sadā || 4 || śrīmad  
Vāḍimdra yōgīśa pā-
6. ṇi paṁkaja janmanāṁ sarva-taṇṭra- svataṁtra śrī Vasudhēṁdrāya yōgināṁ  
|| 5 || nijaṁtēvāsīnē Ma-
7. ddhva siddhāntārthōpadēśīnē | Vēda-Vēdāṁga tatvārtha vēdinē jita-  
vādinē || 6 || asēsha-tīrtha-saṁ-
8. chāra pavitṛi-kṛita chētasē | vidvat-kumuda saṁdōha kaumudī priya  
baṁdhavē || 7 || atyartham arthi sarvā-
9. rtha dānājīta Suradravē | durbhikṣu chakṣuḥ śravaṇa vikshōbhāṇa  
Garutmatē || 8 || rājādhi rāja kōtīra
10. kōṭi-kuṭārchitāṁghrayē | Varadēṁdra-yatīṁdrāya sarvābhishṭa-pradāyinē  
|| 9 || rasa-ratna-rtu bhū-
11. saṁkhyā gaṇitē Śaka janmanā | Jayābd-Āsvaynjē śukla dvitīya Sukra-  
vāsarē || 10 || Śrīmad Rā-
12. ma-Vyāsa-pūjā-samayē saṁpadālayē | Śrī Bhūdēvī samēta śrī Kēsava  
svāmi saṁnidhau || 11 ||
13. svargaṁgā svargaṁgā vipulā vipulā babhūva yajjātā | prajāyati Vishṇu-  
padābjaṁ tadabja(ṁ)
14. cha Indrādi dēvatā vaṁdyam || 12 || tajjenya janya dbanyēshu mānyaḥ sau-  
janya maṁḍitaḥ | vadānya jana-
15. mūrdhanyō jajñyē Peddanma bhūpatiḥ || 13 || śrī-Peddanākhyā kṣhitipasya  
chintāmaṇiḥ prabhūtārtha ka-
16. dāmbakānāṁ | Lakṣmīr ivāṁbhōruha-lōchanasya Bakvāmbikā bhū chcha  
kuṭumbinīti || 14 || sūtēva Ka-
17. lanāmbudhēḥ ssurabhilāsugaṁ Mādhavat kumāram iva Śaṁkarāt Kula-  
mahābhṛitaḥ kanyakā Jaya-
18. ṇitam-amaraprabhō Ravi śachīrasōmādhīpaṁ sutam jagati Bakvam āla-  
bhata Peddana kṣhmāptēḥ || 15 ||
19. svaḥ kāmīnīṁ sva-tanu kāmṭibhir ākshipaṁtīm Sōma-kṣhitīśa tilakō nava-  
nīrajākṣhīṁ | kalyāṇi-
20. nīm Kamala-nābha iv-Ābdhi-kanyāṁ Liṁgāmbikā mudavahad bahumāna-  
śīlāṁ || 16 || vara
21. Tirumala-rājaṁ sajjanāditya bhūjāṁ rachita naya vichāraṁ Rāma-rājaṁ  
cha dhīraṁ sakala
22. guṇa kadambā sādhu sā Liṁgamāmbā suta yugaḷam avāpa śrī Ramēv-  
Ābja Kāman || 17 ||
23. satīm Tirumalādhīpas charita līlay-Ārundatīm manāgapi nirāgrahair  
vasumatīm ya-
24. sō vardhitām | piyaṁśu riva Rōhiṇīm hṛidaya-hāriṇīm sadguṇair amōdata  
sa-

25. dharmīṇāmayamahīpya Maṅgāmbikāṃ || 18 || tasyādhikais sam abhavat  
tanayas tapōbbhiḥ  
26. . . Sōmarāja vasudhādhīpa mauḷi-ratnaṃ | āsan samullasita kāntibhir asya  
chitraṃ . . . trāṇi  
27. sudrīśāṃ cha niraṃjanāni || 19 || sakala bhāvani kaṇṭhakān arātin samiti  
nihatya sa Kāma-rāja ví-  
28. raḥ | Bharata-Manu Bhagīrathādi rāja prathita yaśāḥ pra-śasāsa chakra  
murvyāḥ || 20 || Sōma kshiti-  
29. śa vaṇśābdhi Sōmāt Tirumalādhīpāt | jāta śrī Sōma bhūpāla rājō rājya-  
30. m apālayat || 21 || yasmin śāsatyēka vīrē dharitrīm ēnākshṇām ēva kārśyām  
valagnē ||  
31. kauṭilyaṃ tat kuṇṭalē karkaśatvaṃ tad vakshōjē chāpalam tat kaṭākshē || 22 ||  
sōyam si-  
32. mḥāsanasthaḥ kshiti pati tilakah Sōma-bhūpāla rājāḥ kīrtiyā nityam  
nirasyan Naḷa  
33. Nahusha nripān avadhyānadhanyān | ā Sētōr ā Sumērōr avani sura nuta  
(further plates of the inscription are not available).

### Note.

Only the first plate of the present inscription is available. It measures 12½" by 9½" and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus: In the race which sprang from Vishṇu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Maṅgāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Śambhu and the Boar incarnation of Vishṇu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhū-dēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadēndra-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndra-Yōgi.

The date Ś 1696 Jaya sam. Asvīja śu. 2 Śukravāra, corresponds to Friday, 7th October 1774 A. D.

### 36

On a slab used for the pavement near the well at Hadināḍu, Chikkayyanachhatra hobli.

Size 5' × 2½'.

ಚಿಕ್ಕಯ್ಯನ ಭಕ್ತದ ಹೋಬಳಿ ಹದಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಧಾರ್ಮಿಕಕ್ಕೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- |            |             |
|------------|-------------|
| 1. . . . . | ಕ . . . . . |
| 2. . . . . | ಮುದ್ರದ ನೆರೆ |
| 3. . . . . | ಜ್ಯೋಗ್ಯಯ್ಯ  |

4. . . . . ರದಫಾ
5. . . . . ಯಣಸಂಕ್ರಮಣ
6. . . . . ಗಲುಡ
7. . . . . ಮಯೊ
8. . . . . ತಗೌಡರೂ
9. . . . . ತುಗಬಳ್ಳಿ
10. . . . . ಳಗೌಡಹಟ
11. . . . . ಗೌಡಬಂಗವಾಡಿಯ
12. . . . . ತಲೆಗೋಟಿನ ಸಾವಿಗೌ
13. . . . . ಹೊನಗಾಡಪಿ
14. . . . . ದಿ ಮಾರಾಯರೊ
15. . . . . ತ ಪ್ರಭುಗಾವುಂಡುಗಳಂ
16. , . . . . ಗ್ಗೌಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17. . . . . ಕಂಪತ್ರಪಾವುಳಕಪ
18. ವತೂರುಳ್ಳಿಟ್ಟ ಕೆಳುವೊ
19. . . . . ಬಾಧಾಪರಿಹಾರ ಮಾಚಂದ್ರಾರ್ಕತಾ
20. ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು || ಸ್ವದ
21. ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾ ಪಷ್ಪಿರ್ವ
22. ರಿಪೆನಹಸ್ತಾಣ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಮಿ
23. ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು.

*Note.*

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably *Īśvara*—by a number of *gaudas*. It gives the usual final verse—*svadattām*, etc.—and ends with a statement that the manager (*sthānapati*) of that temple was *Anritarāsipandita* who must have been a *Kālāmukha* priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.

(Fragmentary) Old Kannada characters and language.

Size 2½'×2'.

ಅದೇ ಹದಿನಾಡಿನಲ್ಲ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ ೨½'×೨'.

1. ಕೈಯದ ನಾನ್ನಟಿತೊನ್ನಟ್ಟ ಮಹಾಪಾತ
2. ನಗಕ್ಕಲನಾಲ ಅಣಶಬಾರಣಾನಿಯನ
3. . . . . ನ್ವಕೂಲಿ ಎಯ್ದುವೊ
4. ಮ್ಬಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತ ಮಣೊನ್ನೊ ವೊ
5. ಯರ್ ಅದರ್ಕೆ ಸಾಕ್ಷಿ ಅಣಿಸಾನಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note.

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadināḍu appears to have been a prosperous town during the Gaṅga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *koyil*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

## SHIMOGA DISTRICT.

NAGAR TALUK.

38

On a viragal in the Āvariga forest near Kachchagebail, Hosanagara hobli.

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಡ್ಡಗೆಟ್ಟಲು ಗ್ರಾಮದ ಮಜರೆ ಅವರಗದ ಕಾಡಿನಲ್ಲಿರುವ ಧನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೮'×೩'.

### I ನೆಯ ಪಟ್ಟಿ—

1. ಗಣಾಧಿಪತೆನಮಃ ನಮಸ್ತುಂಗ ಸರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ  
ಗರಂಭ ಮೂಲಸ್ತಂಭಾಯು
2. ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿಹೊಯ್ಸಣಶ್ರೀ ವಿರಬಲಾಳ ದೇವ ಪದಾಂಧೊ
3. ರು [ಹ] ಪನಯತನವ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಸ್ವ[ರ] ಅವಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ
4. ರ ಶ್ರೀ ಬಿಲ್ಲೇಸ್ವರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸೋಡಳದೇವನು ಸುಕದಿಂ  
ರಾಜ್ಯಂಗಯ್ಯತ
5. ಮಿರ್ದ್ವನಕ (ನಕ) ವರುನ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ  
ಎಬರನಾ
6. ಯ್ಯ ಟ್ಟುಹಳಯಲ ಬಿಟ್ಟದ್ದಲ ಸೋಡಳದೇವನು ಸಾಲವೂರಲ ಬಿಟ್ಟರಲು ಎಬರ ನಾಯ್ಕನು ಸ

### II ನೆಯ ಪಟ್ಟಿ—

7. ವ್ಯದಳವೆರನಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳ್ವ ಅರ್ಧನಾರೀ ನಾಥೇಸ್ವರ
8. ಣಕುಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ . . . . . ಬೀರಮ ಏಹಿದ
9. ಕುದುರೆಯಂಮೀಡಿದ ಕಾಲಾಳಂ ಕುತ್ತಿ ಕುತ್ತಿನಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂತೆಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನಿಯೊಳಿ . . . . . ದೇವ ಬೀರಮ ಧುರ  
ದೊಳು ಕಡಿಖಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ದರು ನಿವನಪದಕೆ ಸುರಕನ್ನಿಕೆಯರು || ಧುರದೊಳು ಮಲಪರೀಸು
12. ಭಟರ ನಿರವುರುಳಿಯ ಕರುಳುಸೊನೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

### III ನೆಯ ಪಟ್ಟಿ—

13. ಮ ಸುರಗಣಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ|| ತಂದೆಯ ವೀರಕ್ರಮ ಚಮುಗನಾಗ  
ಗೌ ಡಕಲ

14. ಮಾಡಿಸಿದ॥ ಮಾಡಿದಾತ ಕಲಸಿಯ ರಾಮೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋಟವನು ಮದುಕೋ  
15. ಜನ ಮಗ ಮೋಟಗನು ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

**I Band—**

1. Gaṇādhīpate nama namas tuṃga-siras-tuṃga-chandra-chāmarā [chā-  
rave] trailōkyā nānāgarambha-mūla-stambhāya
2. mūlas-tambhave śvasti śrīmatu pratāpa chakravartti Hoysaṇa śrī Vira  
Balāḷa dēva-padāmbhō-
3. ru [ha] pasayita napa śrīmanu mahā maṇḍalesva [ra] Adiyar-Ādityanuṃ  
satya-ratunāka-
4. ra śrī Billēśvaradē [va] di [vya] śrīpāda-padumārādhakaṃ Soḍaḷadēvanu  
sukadiṃ rājyaṃ geyyuta
5. mirda Saka (Saka) varusa 1225 Subhakru [tu] saṃvatsara Kārttika su 15  
Maṅgaḷavā Ebaranā-
6. yka Raṭṭahāḷiyali biṭṭiddali Soḍaḷadēvanu Sālivūrali biṭṭiralu Ebaranāy-  
kanu sa-

**II Band—**

7. rvvadaḷaverasi naḍadu baralu ā huyyalam kēḷdu Arddha-nāri-Nāthēśvara .
8. ṇa Kuḷadiyara kulalaka-tilakanapa . . . . . Bīrama  
ērida
9. kudureyaṃ mīrida kālāḷaṃ kutti kuttisikoṃdu suralōka prāptan ādan  
adeṃtemdaḍe
10. voḍaloḍadu toḍegḷ uḍiyaiṃ diḍad-avaniyoḷi . . . . . dēva Bīrama  
dhuradoḷu kaḍi kham-
11. ḍa māḍi biḷalu biḍadoydaru Sivana padake surakannikeyaru || dhuradoḷu  
malaparisu
12. bhaṭara siravuruḷiya karuḷu sūse dhareyalu baḷaluturavanisi tividu  
Bira-

**III Band—**

13. ma suragaṇikeyaroḍane parama sukadiṃ [di] rddaiṃ || tamdeya vīrakrama  
Chiyaga Nāgagaṇḍa kala
14. māḍisida || māḍidāta Kalasiya Rānōjana maga Madukōja barakoṭavanu  
Madukō-
15. jana maga Mōṭiganu śrī śrī

*Translation.*

Obeisance to Gaṇādhīpati. Praise of Śaṃbhu.

Be it well. While the illustrious mahāmaṇḍalēśvara Soḍaḷadēva, servant (subordinate) of the lotus feet of the illustrious pratāpachakravartti Hoysaṇa śrī Vira-Balāḷa dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious lotus feet of the god Billēśvara, was ruling the kingdom in happiness :

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu being the 1225th year of the Śaka era, when Ebaranāyaka had encamped at Raṭṭahāḷi and Soḍaḷadēva at Sālivūr.

When Ebaranāyaka raided with all his army, having heard the lamentation, Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuḷadi race, slew the footsoldiers advancing beyond the (his) horse, was himself wounded and attained the



region of the gods thus: Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgagaṇḍa caused the stone to be made for his father's heroism. Maḍukōja, son of Kalasi Rānōja, made it. He who wrote is Mōṭiga son of Maḍukōja.

*Note.*

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Soḍaḷadēva and Ebaranāyaka which took place at Sālūr.

There were constant wars between the Hoysaḷas and the Yādavas. A battle took place between Soḍaḷadēva, a subordinate of Ballāḷa III, the Hoysaḷa king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Soḍaḷadēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Raṭṭihali, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight. Many among Soḍaḷadēva's army died. This battle at Sālūr is mentioned in M.A.R. 1931; p. 186, and E.C. VIII, Nr. 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Soḍaḷadēva. Therefore it appears that Soḍaḷadēva was defeated with heavy loss in this Sālūr battle.

Soḍaḷadēva was a Sāntara chief. He was a subordinate of Ballāḷa at whose desire he fought against the Yādavas. Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysaḷas.

Soḍaḷadēva has the titles mahāmaṇḍalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuḷadis. His son Chiyaga Nāgagaṇḍa caused the vīragal to be made. Maḍhukōja, son of Nāgōja of Kalasi, made the stone, and Maḍhukōja's son Mōṭiga wrote the record.

The date of the record is Ś 1225 Śubhakṛitu sam. Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈ [ಲೋ]ಕೈ ನನಾಗರಂ
2. ಭ ಮೂಲಸ್ತಂಚ ಮೂಲಸ್ತಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

3. ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮನುಮ
4. ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಶ್ವೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
5. ಪಾದಪದಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದು ಸಕವರುಸ
6. ೧೨೨೫ ಸುಭಕ್ತುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

### III ನೆಯ ಪಟ್ಟಿ—

7. ಳಿಯಲ ಬಿಟ್ಟಿರಲು ಸೊಡಳದೇವ ನಾಲವೂರಲ ಬಿಟ್ಟಿರಲು ಎಬ್ಬರನಾಯಕನು ಸರ್ವದಳ [ವೆ]
8. ರಸಿ ನಡದುಬರಲು ಅಹುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ಧನಾರೀನಾಥೇಸ್ವರಪದ
9. ಕುಳಸಿಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

### IV ನೆಯ ಪಟ್ಟಿ—

10. ಕನಪಗೊಗಮಗ ಚಲೆಯಸೊಡಳದೇವನ ಕಯಲಗ . . . . . ಕೊಣ್ಣೇಜಿದ ಕುದುರೆಯಂ
11. ಮೀಜಿದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ[ನಿ]ಕೊಂಡು ಪೆಣಮಯಂ ಮಾಡಿ ಸುರಲೋಕ
12. ಪ್ರಾಪ್ತನಾದ ನದೆಂತೆಂದಡೆ ಬಿಟದಾಯಿ ನಟ್ಟಕರ್ಕ್ಕಡೆನೆಟ್ಟಲು ಮುರಿದರ್ಧ
13. . . . . ಚಲೆಯ . . . . .

### V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಿಕನದು ಕಿಂಚಲಿಯಮಲಿತಾತನೀ ಚಟ್ಟರ ಅಳಿದುದೆಂತೆಲೆನೆರೆ
15. ಲು ನಲಿದೊಯದರು ದೇವಕಾಂತಿಯಪು . . . . .  
ಮಗ ವೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣವೋ
16. ಜಮ ಕಲ್ಲಮಾಡ್ವಿದ ಮಾಡಿದಾತ ಕಲಿನಿಯಮದುಕೋಜ ಬರದಾತ ದಂಮಣ . . . . .

### Transliteration.

#### I Band—

1. śrī Gaṇaḍi-pati namaḥ namaḥ-tuṅga sirastuṅga-chaṇdra-chāṁnara trai [lo]  
kya nanāḡaraṁ-
2. bhaṇulastamcha mula-stambhavē svasti śrīmatu prauḍhapratāpa-chakra-  
vartti

#### II Band—

3. Hoysaṇa śrī vīra Ballāḷadēvara paḍāmbōruha sēvitanappa śrīmanu ma-
4. hāmaṇḍalēsvaraṇi Adiyarādityaṇuṇi satya-ratunākaraṇi śrī Billēsvara-  
dēvara divya śrī
5. pāda-padumaṇārādhakaru Soḷaḷa dēvaru sukadiṇi rājyaṁgeyyuttam iddu  
Saka varusa
6. 1225 Subhakrutu saṁvatsarada Kārttika suda 15 Maṅgaḷavāra Yabbara-  
nāyaka Raṭṭaha-

#### III Band—

7. ḷiyali biṭṭiralu Soḷaḷadēva Sālivūrali biṭṭiralu Ebbara nāyakanu sarvvaḷaḷa  
[ve]
8. rasi naḍadu baralu ā huyyalam kēḷi Arddhanārī-Nāthēsvara-pada
9. kuḷasiṅga Kuḷadiyarakkaḷagiyara kulakatila-

#### IV Band—

10. kanapa Gogamaga Chileyā Soḷaḷadēvana kayalina . . . . . koṇḍērida  
kudureyaṇi
11. mīrida kālāḷaṇi tividu kutti kuttisikomḍu peṇamayam māḍi suralōka
12. prāptanādan adēṁṁṁḍade biṭabāyi naṭṭa karkkaḍe neṭṭilu muridardha
13. . . . . Chīlaya . . . . .

#### V Band—

14. kalikanadukim Chīliya malitātānī Chatṭara aḷidu  
deṁṁtele nele
15. lu nalidoyidaru dēva kāmptiyaru . . . . . maga  
vīrake meḷchi Aṇṇamō-
16. jama kalla māḍsida māḍidāta Kalasiya Madukōja baradāta Daṁmaṇa

## Note.

This is a 2nd vīraḡal erected by the side of the previous one. This also mentions the same fight at Sālūr. But this vīraḡal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record.

As it is stated about Chīlaya that he was an ornament to the races Kuḷaḡis and Akkaḷaḡis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Aṇṇamōja caused the stone to be erected. Maḡukōja of Kalasi made the stone while Daṇṇaṇa wrote the record.

Its date Ś 1225 Subhakṛitu sam. Kārttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A.D.

## 40

On a līṅgamudre stone lying in a bush in the Kāvalukaṭṭe forest near Naḡar.

Size 3' × 2'.

ನಗರದ ಹತ್ತರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನಲ್ಲ ಪೊಡೆಯಲ್ಲ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೨'.

- |                                      |   |
|--------------------------------------|---|
| 1. ಶ್ರೀ                              |   |
| 2. ಯರಿಗೆ ಶಿಂ                         |   |
| 3. ಘಾನಾ    ಪ್ಪ                       |   |
| 4. ದಾಕ್ಕೆ ಕುಂಬಾರ ನೀಲನ ಮಾಗ ಭಾ         |   |
| 5. ದ್ರನು ಮುಜುಬಾಯನು ನಿಂಗಮು            |   |
| 6. ದ್ರೆ ನಾಪ್ಪಮಾಡಿಸಿ ನಿಮಾಪ್ಪದಾಕ್ಕೆ ನಾ |   |
| 7. ಮಾಸ್ಕಾರಾ                          | } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ.) |
| 8. ಮಾಡಿ                              |   |
| 9. ದನೂ                               |   |

## Note.

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nila. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A.D.

## 41

On a vīraḡal in front of the Īsvara temple at Kavuri of Yedūr māḡaṇi, Naḡar hobli.

Size 3½' × 3'.

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣೆ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × ೩'.

## I ನೆಯ ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

## II ನೆಯ ಪಟ್ಟಿ—

2. ತರ್ಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3. ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

## Transliteration.

## I Band—

1. svasti śrīmatu Śakavarusha 1488 neya samda va-

**II Band—**

2. rttamāna Purnami Guruvāradalu Kaureyara rāya Baireya
3. dēvana maga Kāmaṇanu svarggastanādanu

**Note.**

This vīraḡal records the death of one Kāmaṇa, son of Baireyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the vīraḡal it is possible that Kāmaṇa died in some battle not mentioned in the record.

**42**

On a vīraḡal lying in Tripurāntaka hākkalu near Goragōḡu, Humcha hobli.

Size 9½' × 3½'.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೯½' × ೩½'.

**I ಪಟ್ಟಿ—**

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂ ಅರಸಂಕ

**II ಪಟ್ಟಿ—**

3. ಕರಗಸಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಿಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

**III ಪಟ್ಟಿ—**

5. ರಸನು . . . . . ಯ . . . . . ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ  
ನಾಯಕ ಸೊ . . . . .
6. ಕ . . . . . ಗಳ . . . . . ನಿ ನಡದು ಹಿರಿಗೋಡಿಗೆ ನಡದು ಬಂದು ಸಕವರಿಸ್  
೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ . . . . . ವಾರದ ದಿ . . . . . ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ . . . . . ದಳ . . . . . ಹಿರಿಗೋಡಿನ . . . . . ಯದ ಕಾಟನಾಯಕ  
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಪಿದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು . . . . . ಯ . . . . . ಮಿಳಿಗೆ ತನ . . . . .  
ಯೇಪಿದ ಕುದುರೆಯಂ ಮೀಪಿದ ಅಳಂ ಕುತ್ತಿ

**IV ಪಟ್ಟಿ—**

10. ಕುತ್ತಿಸಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | . . . . . ಆತನ ಮಾವ  
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ಸ . . . . . ದೇವಗಣಕೆಯರ ಬಿನಾಣ . . . . .  
ಳ ಕಲುಕುಟಗ ನಿರೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು . . . . . ಅದಿತ್ಯಸೇನಬೋವ ಬಾಣನಮಗ  
ಕಂಟಗ

**Transliteration.****I Band—**

1. śrī namas tunga śiraś-chumbi chaṁdra- chāmara- chāravē trai-lōkya nagarā-  
rambha mūla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmāṇḡaḡēsvaram arasamka

**II Band—**

3. karagasam birudar-amkusam mūrti-Nārāyaṇam viḷāsa-valabham [Paṭṭi] Pombuchcha
4. Puravarādhiśvaraṃ śrīṃat Billēsvara dēvara śrīpāda padumārādhakarum appa Bīra-

**III Band—**

5. rasanu | . . . . . ya . . . . . Karahatta-malla Kētadi Nāyaka So . . . . .
6. Ka . . . . . gala . . . . . si naḍadu Hirigōḍimge naḍadu baṃdu Saka varisha 1208 neya Beya samva-
7. tsarada Kārttika . . . . . vārada di . . . . . gāra Jagadaḷa pēsapa-Ha-
8. numa . . . . . daḷa . . . . . Hirigōḍina . . . . . yada Kāṭināyakanu baṃdu mutti taḷutiridu bīrava-
9. se bīsuvadaṃ kaṃdu . . . . . ya . . . . . miḷige taṃna . . . . . yērida kudureyaṃ mīrida āḷam kutti

**IV Band—**

10. kuttisikoṃḍu vīra-lōka prāptan ādanu || maṃgaḷa mahā | . . . . . ātana māva Chila Nāyaka
11. machchariva bīrana kala geysi . . . . . dēvagaṇikeyara biṃnāṇa . . . . . ḷa kalu-kuṭiga Sidō-
12. jana maga Bīrōjanu baradātānu . . . . . Āditya sēnabōva Bāṇana maga Kaṃchiga

**Note.**

This vīragal belongs to the reign of the Śāntara chief Bīrarasa who is styled in the record as the illustrious mahāmaṇḍaḷēśvara, arasankakaragasa, an elephant goad to the titled, mūrti-Nārāyaṇa, viḷāsa-valabha, lord of the excellent city Paṭṭipom-buchchapura and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hirigōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) horse, was himself wounded and attained the region of the gods. Chila-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Bīrōja, son of the sculptor Sidōja, carved the stone and Kanchiga, son of Sēnabōva Bāṇa, a son to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A.D., the other details being lost.

**SAGAR TALUK.****43**

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tīrthankara.  
ನಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸಿೆಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸೈಸ್ತಿಶ್ರೀ ಗುಂಪೈಯ್ಯಸೆಟ್ಟಿಯರ ಬಸ್ತಿಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪನ ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಘಯ್ಯ ಸೆಟ್ಟಿಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ತವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2. ಗಲ ಪುಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

*Transliteration.*

1. svasti śrī Guṇmaiyya seṭṭiyara bastiya śrī Varddhamāna svāmiya saṃmi-dhānadalli Gaṇapaṇasetṭiyara maga Saṅghayyasetṭiyaru tainage puṇṇyārtavāgi pratishṭhe māḍisida Abhinandana Tirthēśvaranige maṇi-
2. gala mahā śrī śrī śrī śrī śrī

*Translation.*

Be it well. Prosperity to the god Abhinandana Tirthēśvara installed by Saṅghayasetṭi, son of Gaṇapaṇasetṭi, in order to get merit for himself, in the presence of the god Varddhamānasvāmi of the illustrious Guṇmaiyyasetṭi's basti.

*Note.*

This inscription on the Abhinandana Tirthankara image records the installation of the image in the Varddhamānasvāmi basti at Sētu by one Saṅghayyasetṭi. The basti appears to have been constructed by Guṇmaiyyasetṭi as it is mentioned in the record as Guṇmaiyyasetṭi's basti. The record does not give any date. It may belong paleographically to about the 16th century A.D.

## 44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಲೋಹಪೀಠದ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸುದ್ಧ ೧೦ ಶುಕ್ರವಾರದಂದು . . . . . ಕರೂರು ನಾಡ ಜೈಪಲ್ಲಿಯ ತಿಮ್ಮ ಗೌಡರು ಯವಳ್ಳಿಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ ಸಹ ಮುಂತಾಗಿ ಸೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ಲೋಹದ
2. ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು.

*Transliteration.*

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varuṣa 1505 Chitrabhānu saṃvatsarada Bhādrapada suddha 10 Śukravāradamdu . . . . . Karūru nāḍa Chaipalliya Timma gaḍaru Yivalliya Nāyaka gaḍara Jaṭṭigaḍara maga Seṭṭigaḍaru ā samasta śrāvakarū saha muṇṭāgi Sētuvina basadi śrī Aditīrthēśvararīṅge māḍista lōhada
2. prabhāvalige ā samasta janāṅgalige maṅgaḷa mahā śrī śrī śrī Virapayanu māḍidudu

*Translation.*

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauḍa of Chaipalli belonging to Karūrṇād, Seṭṭigaḍa son of Jaṭṭigaḍa himself son of Nāyakkagaḍa of Yivalli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Āditīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work.

*Note.*

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Timmagauḍa of Chaipalli and Setṭi gauda, son of Jattigauḍa and grandson of Nāyakkagauḍa of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam. Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

## 45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Avinahalli hobli.

Kannada characters and language.

ನಾಗರ ತಾಲ್ಲೂಕು ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ದುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ತೊಲೆಯಮೇಲೆ.

1. ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೀಶ್ವರ ಸಂ| ಚೈತ್ರ ಬ ೧೪೮೮ ಹೊನ್ನಾವರ ರಾಮೋಕರೆಪರ್ವೆ (?)  
ಸೋಮಾಚಾರಿ ಸೇವಾ

*Note.*

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padma ceiling of the same and the beautiful and rare image of the goddess Durgāmba are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Śvara sam. Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchāri of Honnāvara.

## 46

At Sītūr, on the pedestal of the Saptamātrikā panel in the Rāmēśvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸೋಮಯ್ಯನ ಮಗಂ
2. ಮಗ್ಗಯ್ಯನ ಬೆನ

*Note.*

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

## 47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr. Huchcha Rao Bengeri of Haveri.

1 plate : Nāgari characters and Kannada language.

ಮ|| ರಾ|| ಬೆಂಗೇರಿ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಪಲಗೆ : ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ.

(ಮುಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗ ಸಿ
2. ರಃಶ್ಚ[೦]ಬಿ ಚಂದ್ರಚಾಪುರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾ

3. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಟ್ಯ
4. ತಂ ವಿಷ್ಟೋರ್ವಾರಾಹಂ ಕೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
5. ಶ್ವಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
7. ಶ್ವೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ಸೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
8. ದ್ಯುತವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
9. ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
10. ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
11. ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ಸೀಮೆ ವಳಗಣ
13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲಿ ಕಟಿನಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬಿ
14. ಟಶ್ವಾಸ್ಥಿ ಧರ್ಮ ತಾಂತ್ರಿಕಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ಸೀಮೆವಳಗಣ
15. ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ ಜೊಇಸರು ತಮಂಜನ
16. ಸ್ವಾಸ್ಥಿ ಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂಧ ಪ್ರಾಕು ಹಿರೀಕರ್ತರ ಕಾಲದಲೂ
17. ಅರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತೆ ೧| - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥಿ ವಳಗೆ ವೃ
18. ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಖೆ ಉರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ಬ
19. ೩|| ಪ್ರಾವೀಗದೆ ಬೀಜವರಿ ಬ ೨|| ಕನಕೀದಲೆ ಬ ೨|| ಬಿಲಹಾ
20. ಲೀದಲೆ ಬ ೨|| ಮಕೀಕಡುಹು ಬ ೨|| ಮತ್ತೀಕಡುಹು ಬಂ ೩ ಹಡಿಳಗ
21. ದೆ ಬಂ ೫|| ಭೀಮನ ಕೊಣದಲ್ಲಿ ಬ ೫|| ಕುಕುಂಡೀಲಿ ೧|| ಅಂತೂ
22. ಬೀಜವರಿ ಬಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಬ ೧೫೦ ಕೆ ಸಲುವುದು ಗ ೧೫
23. ಕೆ ವಿವರ | ಪರಿಕುತ್ಸಾರ ಝ ೧ಕೆ ಗ ೯ ರಲ್ಲಿ ಗ ೧೧|| ೩ = ಹೆ

(ಹಿಂಭಾಗ) -

24. ಚ್ಚಿಗೆ ವಗ ೧|| ೧|| = ಉಭಯಂ ವಗ ೧೩|| ಮಲ್ಲಭಟರ
25. ಶ್ವಾಸ್ಥಿ ವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧|| ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
26. ದುವರಹನ ಭೂಮಿಗೆ ಸಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
27. ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
28. ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು | ಇಂ
29. ತೀ ಚತುಸ್ಸೀಮೆವಲಗಣ ಭೂಮಾನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
30. ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ನಿವಾರ್ಪಿತವಾಗಿ ಸಹಿರಂ
31. ಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
32. ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
33. ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇವೆಸಾಂಗವಾಗಿ
35. ನಡಸಿಕೊಂಡು ಬಾಹದಯೆಂದು ಕೊಟ್ಟ ತಾಂತ್ರಿಕ ಶಾಸನ ಗ್ರಂ
36. ಥ|| ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದ್ಯೋರ್ಭೂಮಿರಾಪೋ ಹೃ
37. ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
38. ಜಾನಾತಿ ಸರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋ
39. ನುಪಾಲನಂ ದಾನಾನ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದ
41. ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ ಪ್ರಸುಂಧರಾಂ | ಪಷ್ಪರ್ವರ್ಷಸಹ
43. ಸ್ರಾಣಿವಿಷ್ಣಾಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪ | ಯೈಕೈವಭಗಿ



44. ನೀರೋಕೆ ನರ್ವೇಪಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರ  
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ  
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರದಲ್ಲ).

*Transliteration.*

**Front—**

1. śrī Gaṇādhipatayē namaḥ || namas-tuṅga si-
2. rah śchumbi chandra-chāmara chāravē | trailōkya nagarā-
3. ram̐bha mūla-stambhāya Śambhavē | jayatyāvishkri-
4. tam̐ Vishṇōr-Vārāham̐ śōbhitāṁavam̐ dahiṇōmata dam-
5. shtrāgrē viśrāṁti bhuvanam̐ vapuḥ || svastī śrī Jayābhyudaya
6. Śālivāhana Śaka varsha 1564 neya Vishu samvatsarada Ā-
7. śvija bahula 30 Ravivāradalu Sūryōparāga-punya-kāladalu śrīma-
8. d Yedava Murāri Kōṭe-kolāhala viśudha vaidikādvaita siddhāṁ-
9. ta pratishṭhāpana Śiva-guru-bhakti-parāyanarāda Keladi Veṅka-
10. ṭappa Nāyakara putrar āda Bhadrappa Nāyakara putrarāda Vīrabhadra
11. Nāyakaru Komḍiṇya gōtrada Āśvalāyana sūtrada ruku-śākheya
12. Achutapaṇḍitara maga Paramēśvara paṇḍita Mālūra simevalagaṇa
13. Kovaḍe grāmadalli kaṭisida dēvasthānada Achyutēśvara dēvarige bi-
14. ṭa śvāsthe dharma tāṁmra sāsanaḍa kramaveṁtemḍare Mālūra sime
15. Chemnakēśvara dēvara Kōvaḍe grāmadimḍa Nārasim̐hya Jōisaru tamam̐
16. nana
17. svāste imḍa ātanu mṛitavāda svaṁmam̐dha prāku hirīkartara kāladalū
18. aramanēge kaṭikom̐ḍa dharmavārti 1  $\frac{1}{2}$  Mallibhaṭara svāstēvalage vṛi-
19. tti  $\frac{1}{2}$  ubhayam̐ vṛithi 1  $\frac{1}{2}$  ge saluva rēkhe ūra mupḍaṇa gade bijavari kha
20. 3  $\frac{1}{2}$  vrāvīgade bijavari kha 2  $\frac{1}{2}$  Kasakīdale kha 2  $\frac{1}{2}$  bilahā
21. līdale kha 2  $\frac{1}{2}$  Makikaḍuhu kha 2  $\frac{1}{2}$  Mattikaḍuhu kham̐ 3 haḍilaga-
22. de kham̐ 5  $\frac{1}{2}$  Bhūmana konadalli kha 5  $\frac{1}{2}$  Kukumḍili 1  $\frac{1}{2}$  aṁtū
23. bijavari kham̐ 29 ke gaḍibhatta kha 150 ke saluvudu ga 15
24. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11  $\frac{1}{2}$  3  $\frac{1}{2}$  he-

**Back—**

24. chchige vaga 1  $\frac{1}{2}$  1  $\frac{1}{2}$  ubhayam̐ vaga 13  $\frac{1}{2}$  Mallibhaṭara
25. śvāstīvalage vṛitti  $\frac{1}{2}$  ke ga 1  $\frac{1}{2}$  ubhayam̐ ga 15 hadinai-
26. du varahana bhūmige salō gaḍi vivara mūḍalū Chemnakē-
27. śvara dēvara gade paḍuvalu Tuṁgabhadre tyem̐kalu Kēśōdēvara
28. gadde baḍagalu Śāṁtapurada vāmanamudre gaḍi kalu | im-
29. tī chatuḥ-sime valagaṇa bhūmīnu Achyutēśvarana amṛitapaḍi
30. nam̐dādipti muntāda dēvarā sēvege Sīvārpitavāgi sahiram̐-
31. ṇyōdaka dāna-dhārā pūrvakavāgi biṭevāgi i bhūmige sa-
32. luva nidhi-nikshēpa-jala pāshāṇa akshīṇi-āgāmi
33. siddha-sādhyaṁgaḷeṇba ashṭa-bhōga tējasvāmyavanu pūrva-māri-
34. yādīli āgamāḍikom̐ḍu dēvarā sēve sāṁgavāgi
35. naḍasikom̐ḍu bāhaḍu yem̐ḍu koṭṭa tāmmraḍa sāsana gram̐-
36. tha || Āditya-chandrāvanlōnalaścha dyōr bhūmirāpō hṛi-
37. dayam̐ Yāmaścha ahaścha rātriścha ubhēcha sam̐dhye dharmasya
38. jānāti narasya vṛittam̐ || 1 || dāna-pālanayor-madhye dānāśrēyō-
39. nupālanam̐ dānā svargam̐ avāpuṇōti pālanāḍ achyutam̐ padam̐ || 2 ||

40. sva-dattā dviguṇaṃ puṇyaṃ para-dattānupālanaṃ | para-da-
41. ttāpahārēṇa svadattaṃ niṣphalaṃ bhavēt || 3 || sva-dattāṃ
42. para-dattāṃ vā yō harēttu vasuṇḍharāṃ | shashtir-varsha saha-
43. srāṇi viṣṭāyāṃ jāyatē krimiḥ || 4 || yēkaiva bhagi-
44. nī lōkē sarvēśhām ēva bhūbhujāṃ | na-bhōjyā na kara-
45. grāhya vipra-dattā vasuṇḍharā || 5 || śrī Venkaṭā-
46. dri (in Kannaḍa characters)

*Translation.*

Obeisance to Gaṇādhipati. [Praise of Śambhu and the Boar-incarnation of Vishṇu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of the illustrious Eḍavamurāri, Kōṭe-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Śiva and the guru—Keladi Venkaṭappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūr sīme by Paramēśvara Paṇḍita, son of Achyuta Paṇḍita of Kaunḍinya gōtra, Āśvalāyana sūtra and Rukūśāke, as follows :—

One vṛitti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Malāra sīme, consequent on the death of Nārasimha Jōisa's brother, and half a vṛitti from the lands of Mallibhaṭṭa, total  $1\frac{1}{2}$  vṛittis; Rēkhe to this: land, of the growing capacity of  $3\frac{1}{2}$  Khaṇḍugas in front of the village; vrāvīgade of the growing capacity of  $2\frac{1}{2}$  khaṇḍugas, kasakīdale  $2\frac{1}{2}$  khaṇḍugas, Bīlahālīdale  $2\frac{1}{2}$  khaṇḍugas, Makikaduḥu  $2\frac{1}{2}$  khaṇḍugas, Mattikaduḥu  $3$  khaṇḍugas, Haḍīlagade  $5\frac{1}{2}$  khaṇḍugas, at Bhīmanakoṇḍa  $5\frac{1}{2}$  khaṇḍugas, in Kukuṇḍi  $1\frac{1}{2}$  khaṇḍugas—thus for the sowing capacity of 29 khaṇḍugas and for the rental paddy of 150 khaṇḍugas (the value is) 15 gadyāṇas. (Details for this value). The details of the boundary of this land of 15 gadyāṇas :—to the east wet land belonging to the god Chennakēśvara: to the west Tūṅgabhadrā river, to the south wet land belonging to the god Kēśōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fail. Protecting another's gift is twice as meritorious as making a fresh grant. By siezing another's gift his own gift becomes useless. Whosoever siezes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

*Note.*

Mr. Bengēri Huchcha Rao, President of the Teachers' Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgāri characters. It belongs to the reign of the Keḷadi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkaṭappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutāśvara temple built by Paramēśvara Paṇḍita at the village Kōvade in Mālūr sime in the name of his father Achyuta Paṇḍita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś,1564 Vishu sam. Āśvīja bahuḷa 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

## RECORDS OUTSIDE THE STATE.

### SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲೆ.

1. ಶ್ರೀ ಮತ್ಸ್ಯೇಂದ್ರ ವೀರಭದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಂನ್ನ ವೀರಂ ಮಾಡಿಯವರ ಭಕ್ತಿ ತುಕ ೮ ೭ || ಗೆ ೨

*Transliteration.*

1. śrīmat Keḷadi Virabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Channna-Vīrammājiyavara bhakti tuka 8 7 ga 2.

*Translation.*

Devotion of Channa Vīrammāji, lawful wife of Basavappa Nāyaka, son of the illustrious Keḷadi Virabhadra Nāyaka weight 8 7½ ga 2.

*Note.*

This record belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāji, queen of Basavappa Nāyaka. The Keḷadi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by *la* and *ga*. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keḷadi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ವಿಠಲ ಸಂಘಾಲ್ಯು | ಶು ೧೩ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯು ನಂಮ ಘೌಜಿನವರು ಹೊಡದಲ್ಲ ಮುತ್ತು ವಾದ ಸ್ವಂಘರಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೆಳವಿ ವೀರ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ.

*Transliteration.*

1. Vibhaḥ samḥ phālgunī śu 13 yu Sthiravāra Medakeriya naṃma phaujinaṃvaru  
hoḍadalli mṛutavāda smaṃ dha- ādyamṭaru nājaru māḍida haṇavini-  
ṃdaḥ Kollūrammanavarigeḥ Keḷadi Vīrabhadra Nāyakara putraru Basa-  
vappa Nāyakara bhaktiḥ ।

*Translation.*

On the 13th Saturday of the bright half of Phālguna in the year Vibhava : from the money obtained through *najar* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūr-amma by Basavappa Nāyaka, son of Keḷadi Vīrabhadra Nāyaka.

*Note.*

This record on a silver plate in the same temple also belongs to the reign of the Keḷadi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign :—that he sent an army against Medakeri Nāyaka, (Paḷleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keḷadinṛipa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz.*, Vibhava sam. Phālguna śu. 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

## 50

On another silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ.

1. ಪ್ರಭವಸಂ| ಮೈಶಾಖ ಶು ೧೫ ಲ್ಲು ಬೆಲ್ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಶೆವೆ ಸೆರು ೬.

*Transliteration.*

1. Prabhava samḥ Vaisākha śu 15 llu Bellūra Venkaṭādri Nāyakara seve  
seru 6

*Translation.*

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkaṭādri Nāyaka of Bellūr (Bēlūr)—(weight) 6 seers.

*Note.*

Another silver plate in the same temple contains this record which states that the plate was granted by Venkaṭādri Nāyaka, chief of Bēlūr. There were five Venkaṭādri Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkaṭādri Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkaṭādri Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkaṭādri Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers.

## 51

- On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪಪಾಲಕ ಕಂಬದ ಮೇಲೆ.

1. ಮ ೯ ಸೇ ೪ |
2. ಸೊನ್ನಶಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪ್ಪನು ಮಡಿದ ಕಂಭ

*Note.*

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāṇḍyappa, son of Sommaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

## 52

On the pedestals of the brass dvārapālaka images standing on either side of the navaranga doorway in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳಮೇಲೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ . . . . . ಮಾಘ ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಮ್ಮನವರ
2. ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೆಡೆವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಲ ವಿಶುದ್ಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ಯೇದಿ
3. ಪಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವೀರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಮರ್ಪಿಸಿದ ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ |—

*Transliteration.*

1. svasti śrī jayābhyudaya Śālivāhana saka 1545 samvatsara . . . . .  
. . . . . Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yammā-  
navara
2. sēvārthavāgi srimadd-Eḍeva-Murāri Kōṭe-Kōḷāhala Viśudha-Vaidikādvaita-  
siddhānta-pratiṣṭāpakar āda Siva-guru-bhakti parāyaṇarāda srimat  
Keḷadi
3. Venkaṭappa Nāyakara dharmā patnīyavarāda Vīraṇṇamanavarū Śivarātre  
puṇya kāla-dalu samarpisida dvāra-pālakarū mam gaḷa mahā śrī śrī śrī  
17½-14

*Translation.*

Be it well. On Monday the 14th of the dark half of Māgha in the year . . . . .  
. . . . . being the 1545th year of the victorious Śālivāhana era, for the service  
of the goddess Mūkāmbikeamma at Kollūr, Vīraṇṇa, lawful wife of the illustrious  
Eḍeva Murāri, Kōṭe-kōḷāhala, establisher of the pure Vaidikādvaita-siddhānta,  
devoted to the faith in Śiva and the guru.—Keḷadi Venkaṭappa Nāyaka, granted during

the auspicious time of Śivarātri, (the dvārapālaka images). Good fortune (weight ?) 17 maunds (?) and 1 $\frac{2}{3}$  seers (?)

*Note.*

On either side of the doorway leading to the navaranga of the Mūkāmbikā temple there are two solid metallic figures of the dvārapālakas which are about 4 $\frac{1}{2}$ ' in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keladi chiefs. Viramma, queen of Venkaṭappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Śivarātri day for the service of the goddess Mūkāmbikā Venkaṭappa Nāyaka of the record ruled Keladi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhirōdgāri and the details of the date, viz, Māgha ba 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17-1 $\frac{2}{3}$  which might be 17 maunds and 1 $\frac{2}{3}$  seers and that of the left, 16 maunds and 5 $\frac{1}{3}$  seers.

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On a step leading to the navaranga of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇಲೆ.

1. ಕೆಳದಿ
2. ಚಿಂತಮಾಜಿಯ ಸೇವೆ

*Note.*

Among the Keladi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads 'Keladi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

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## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			GANGAS.
60	15	First regnal year circa 725 A. D. ....	Śripurusha (II) ....
46	6	Circa 808 A. D. ....	Śivamāra II ....
53	10	9th century A. D. ....	Prithvigāṅga ....
			CHOLAS.
58	13	23rd (? 25th) regnal year: Dhātu sam. Āshāḍha, new-moon day—Saturday, 26th June 1036 A. D.	Rājendra Chōḷa ....
59	14	Do ....	Do ....
			HOYSALAS
54	11	Bahudhānya sam. Kārttika. apara-paksha dvādaśī Tinkaḷ kaḷame—Monday, 22nd Nov. 1098 A. D.	Vishṇuvardhana ....
43	4	Manmatha sam. Chaitra śu. 14—Monday, 7th April 1175 A. D.	Ballāḷa II ....
41	1	Ś 1208 Pārthiva sam. Vai. śu 12—Wednesday, 12th April 1285 A.D.	Narasimha III ....
160	38	Ś 1225 Śubhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Ballāḷa III ...
162	39	Do ....	Do ....
			ŚANTARA CHIEFS.
165	42	Ś 1208 Vyaya sam. Kārttika—Oct.-Nov. 1286 A. D.	Birarasa ....

## ARRANGED ACCORDING TO DYNASTIES AND DATES.

## Contents and Remarks

Records the grant of the village Bāradūr in Tēgattūr vishaya to Bāṇasarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Viragal : appears to record a fight between some over-lord and his subordinates in which the Gaṅga princes Maṇidi, Sirivachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmādēya of Eḷambunuse agrahāra by the latter.

Viragal : records the death of Eṇekalīṅga, son of Bīrakka, who was a concubine of Prithvi-gaṅga ; Eṇekalīṅga is said to have offered his head in the presence of Prithvigaṅga and died.

Viragal set up in memory of a hero by name Bāggulī Siriyamma, son of Oḷināgayya, who died in a cattle fight.

Viragal set up in memory of a hero by name Pauchiya Muddayya, son of Pauchiya Siriyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmaṇa by the mahā-janas of the illustrious Konku-konḍa-Śrī-vishṇuvarddhana-Pōśala-dēva-chchaturvēdimangala, Laviyaṇṇa, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chaḷikenāyaka, and Maḍigaṇḍa caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gangarasajiya.

Viragal : records the death of a hero Ankōja in some battle.

Viragal set up in memory of a hero by name Bīrama who died in a battle between Sodaḷadēva—a Śāntara chief and subordinate of Ballāḷa—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Viragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Viragal : records the death of some hero (whose name is lost) when Kētaḍi nāyaka marched on to Hirigōḍ.



## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam. Kārttika śu. 15—Tuesday, 6th Nov. 1302 A. D.	Sodaḷadēva ....
162	39	Do	Do ....
			VIJAYANAGAR.
71	20	Ś 1412, Sādhāraṇa sam. Vaiśākha—1490 A. D.	Krishṇadēvarāya ....
92	23	Ś 1435 Śrīmukha sam. Rāma-Nava-mi day—Tuesday, 15th April 1513 A. D.	Rāma-Rāja ....
100	24	Rāma-navami day (?) ....	Do ....
103	25	Ś 1464, Śubhakṛit sam. Māgha ba. 14 Śivarātri—Friday, 2nd February 1543 A. D.	Tirumala Rāya ....
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sadāsiva-Rāya ....
78	21	Ś 1497, Yuva sam. Āshāḍha śu. prathama dvādasi—Monday, 20th June 1575 A.D.	Śrīranga-Rāya I ...
89	22	Ś 1497 Yuva sam. Māgha ba. 13—Saturday, 28th January 1576 A. D.	Do ....
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhāraṇa sam. Chaitra śu. 1—Wednesday, 2nd April 1550 A.D.	Sidedēva Mahā-arasu ....
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam. Kārttika chandrōparāga—Saturday, 22nd October 1580 A. D.	Chavappa ....

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### Contents and Remarks

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*See above under Hoysaḷas.*

*See above under Hoysaḷas.*

Copper plate record : registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A.D. (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record : registers the grant of six villages made by the chief to Surēndra-yatīndra. Rāma-Rāja of the grant was the Āravīḍu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record : registers the grant of three villages made by the chief to the same Surēndra-yatīndra.

Copper plate record : registers the grant of the village Komrakere made by the chief to Emmēbasavēndra, a Vīraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Viṭhala made by Sidedēva mahā-arasu, chief of Hānahallī sūnē.

Copper plate record : registers a grant of the village Nāvalūr surnamed Rāmachandrapura made by the king at the request of Vīra Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record : registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

*See above under Vijayanagar.*

Copper plate record : registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

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## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam. Rāma-navami—Wednesday, 9th March 1614 A.D.	Chinna-Chavappa ....
127	28	Do ....	Do ....
			MADHURA CHIEFS.
133	29	Ś 1602, Siddhārthi sam. Vaiśākha śu. 3—Thursday, 3rd April 1679 A.D.	Muddalagādri Nāyaka ....
136	30	Ś 1619, Isvara sam. Māgha śu. 15—Sunday, 16th Jan. 1698 A.D.	Mangammagāru ....
			BELUR CHIEFS.
173	50	Prabhava sam. Vaiśākha śu. 15—Friday, 20th April 1627 A. D.	Venkatādri Nāyaka II ....
52	9	Yuva sam. Adhika Śrāvana śu. 5—1755 A. D.	Krishnappa Nāyaka VI ....
			CHANJI RULERS.
138	31	Ś 1602, Raudri sam. Kapilashashthi—1680 A. D.	Vaḍayāri ....
142	32	Ś 1621, Pramādi sam. Bhādrapada ba. 30 Budhavāra—Wednesday, 13th September 1699 A.D.	Uttama Rangappa Kālāka-Kola Voḍeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam. Dhanurmāsa śu. 7 Sōmavāra—Monday, 8th December 1746 A. D.	Vijayavoppula Maḷavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam.] Māgha ba. 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka ....
169	47	Ś 1564 Vishu sam. Āśvīja ba. 30 Ravivāra—Sunday, 24th October 1641 A.D.	Vīrabhadra Nāyaka ....
175	53	....	Channammāji ....
172	48	....	Basavappa Nāyaka ...

Contents and Remarks

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Copper plate record : registers a grant of one *vritti* made by the chief to Surēndra of the same Rāghavēndrasvāmi matt.

Copper plate record : registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Ārambaṇṇa made by the chief to Rāghavēndra-tīrtha.

Copper plate record : registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatindra-tīrtha-śrīpāda.

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr.

Records the grant made by the chief to Bembaḷi Bairalingaṇa gauḍa and to a number of other people belonging to Ajjinahaḷi-kēri.

Copper plate record : registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record : registers the grant of certain dues on specified articles of merchandise in Payaraṇi Pāḷya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record : registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Vīramma, the chief's queen.

Copper plate record : registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna śu. 13 Sthiravāra—Saturday, 18th February 1749 A.D.	Basavappa Nāyaka ....  MYSORE KINGS.
148	34	Ś 1585, Śōbhakritu sam. Āshāḍha śu. 11—Monday, 6th July 1663 A.D.	Dodḍa Dēvarāja Oḍeyar. ....  MISCELLANEOUS
42	3	C. 12th or 13th century ....	....
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D.	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	....
154	35	Ś 1696 Jaya sam. Āsvija śu. 2 Śukravāra—Friday, 7th October 1774 A. D.	Sōma-Rāja ....

Contents and Remarks

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Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pālleyagār of Chitaldrug).

Copper plate record : registers the grant of the village Nallūru surnamed as Dēvarājapura made by the king to Rāghavēndratīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākaṇṇa and Honnaṇṇa, disciples of Śrutakīrttidēva.

Viragal : records the death of one Kāmaṇa, son of Bairedēva.

Records that a number of Jaina devotees, headed by Thimmagauḍa of Chaipaḷli and others, caused the pedestal of Ādinātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

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## APPENDIX A.

List of Photographs taken during the Year 1943-44.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Arabic inscription near Elephant gate.	...	Seringapatam	Mysore
3-5	Do ...	Inscriptions at Krishnarajasagar.	...	Krishnarajasagar.	Mysore
6	Do ...	View of Dam. ...	...	Krishnarajasagar.	Do
7-8	6½" × 4½" ...	Coins received from Government Museum.	...	Bangalore ...	Bangalore
9-11	Do ...	Chakrabandha on pillars.	Basti ...	Bandalike ...	Shimoga
12	12" × 10" ...	Annapūrṇā and other figures.	Kēdārēśvara temple ...	Halēbīḍ ...	Hassan
13	Do ...	Central ceiling. ...	Kēśava temple ...	Belur ...	Do
14	6½" × 4½" ...	View ...	Sōmēśvara temple ...	Suttūr ...	Mysore
15	Do ...	Do ...	Suttūr Matt ...	Do ...	Do
16	Do ...	Chāmara ...	Lakshmīkānta temple ...	Kalale ...	Do
17-18	Do ...	Copper plate grant of Dhanōji to Subrahmaṇya.	...	...	...
19-20	Do ...	Copper plate grant of Bāchappa Voḍeyar.	...	...	...
21-23	Do ...	Copper plate grant of Ravivarma Kadamba	...	...	...
24	Do ...	Paṭṭābhirāma Group.	Paṭṭābhirāma temple ...	Rāmanāthapura	Hassan
25-26	8½" × 6½" ...	Mahishāsuraṃardini...	Sōmēśvara temple ...	Suttūr ...	Mysore
27-28	Do ...	Śankaranārāyaṇa ...	Do ...	Do ...	Do
29	Do ...	Nārāyaṇa ...	Nārāyaṇa temple ...	Do ...	Do
30	Do ...	Ceiling in front porch	Do ...	Do ...	Do
31	Do ...	Doorway of Matt ...	...	Do ...	Do
32-36	Do ...	Wall images ...	Sōmēśvara temple ...	Do ...	Do
37	Do ...	Lintel above nava-raṅga doorway.	Do ...	Do ...	Do
38	Do ...	Grinding mill ...	Do ...	Do ...	Do
39	Do ...	Virabhadra ...	Virabhadra temple ...	Do ...	Do
40	Do ...	Doorway ...	Do ...	Do ...	Do
41	Do ...	Saptamātrikā figures	Suttūramma temple ...	Do ...	Do
42-44	6½" × 4½" ...	A cannon found in the Jail, Mysore	...	Mysore ...	Do
45	Do ...	Part of a cannon ...	...	Do ...	Do
46	Do ...	Old water reservoir, Mysore Jail.	...	Do ...	Do
47-48	Do ...	Jewel ...	Lakshmīkānta temple...	Kalale ...	Do
49-50	Do ...	Ayyanūr grant of Mādhava to Tirumalarāya.	...	...	...
51-52	Do ...	Inscriptions on Yūpa-stambha.	...	Hiremagalūr	Kadur
53-58	Do ..	Pillars ...	Āñjanēya temple ...	Kadur ...	Do

## APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
59	6½" × 4¾"	Chennakēśva image...	Chennakēśava temple ...	Kaḍur ...	Kaḍur
60	Do ...	Viṭṭhala ...	Do ...	Do ...	Do
61	Do ...	Gaṇapati ...	Near Añjanēya temple ...	Do ...	Do
62	Do ...	Rāshṭrakūṭa inscription.	...	Do ...	Do
63	Do ...	View ...	Kēśava temple ...	Paṭnagere ...	Do
64-66	Do ...	Viragal inscription ...	...	Yellambalse	Do
67	Do ...	Cannons ...	Kēśava temple ...	Do ...	Do
68	Do ...	Vēṇugōpāla ...	Do ...	Do ...	Do
69	Do ...	Lakshmīnarasinha ...	Do ...	Do ...	Do
70	Do ...	Sarasvati ...	Do ...	Do ...	Do
71	Do ...	Doorway jambs, near the tank.	...	Do ...	Do
72	Do ...	Pillar of navaraṅga ...	Virabhadra temple ...	Asandi ...	Do
73-74	Do ...	Railings ...	Do ...	Do ...	Do
75	Do ...	Doorway of Garbhagriha.	Do ...	Do ...	Do
76	Do ...	Ceiling of front porch	Do ...	Do ...	Do
77	Do ...	Central ceiling of navaraṅga.	Do ...	Do ...	Do
78	Do ...	View ...	Janārdana temple ...	Belgola ...	Mysore
79	Do ...	Janārdana ...	Do ...	Do ...	Do
80	Do ...	View of outside wall of the original structure.	Do ...	Do ...	Do
81-82	Do ...	Views ...	Bhaktavatsala temple ...	Do ...	Do
83	Do ...	Pārśvanātha ...	Basti mound ...	Do ...	Do
84	Do ...	Pedestal of Pārśvanātha.	Do ...	Do ...	Do
85	Do ...	A Saptamātrikā figure	Hire-Amma ...	Do ...	Do
86	Do ...	Narasimha group ...	Narasimha temple ...	...	...
87-89	Do ...	Views of Chandravalli hills and Central rocks.	...	Chitaldrug ..	Chitaldrug

## APPENDIX B.

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola.

Drawings of typical pottery specimens from Chandravalli excavations



## APPENDIX C.

List of Books acquired for the Library of the Office of the Director of  
Archæology during the Year 1943-44.

Sl. No.	Title of the book	Remarks
1	Taraka Tāṇḍavam, Vol. IV ...	Received from the Curator, Oriental Library, Mysore.
2	Karnāṭaka Mahābhārata, Vol X. Śalya and Gadā Parvas.	Received from the Curator, Oriental Library, Mysore.
3	Kumārārāma, 1941 ...	Received from the Editor, Minchinaballi, Dharwar.
4	The Mysore University English-Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English-Kannada Dictionary, Part X.	Received from the University English-Kannada Dictionary Office, Bangalore.
6	University Calendar for 1942-43, Vol. II.	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishṇa Rāja Wāḍiyar Bahadur.	Received from the Registrar, University of Mysore, Mysore.
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943.	Received from the Secretary, Dasara Exhibition Committee, Mysore.
9	Memoirs of the Archæological Survey of India, No. 69.	Received from the Manager of Publications, Delhi.
10	Memoirs of the Archæological Survey of India, No. 68.	Received from the Manager of Publications, Delhi.
11	Vēdāṅgajyautisha ...	Received from Dr. R. Shamasasthy.
12	Eclipse-Cult in the Vedas, Bible and Koran ...	Do do
13	Drapsa: The Vedic Cycle of Eclipses ...	Do do
14	Census of India. 1941, XXIII ...	Received from the Superintendent, Census Office, Mysore.
15	Śrī Venkaṭēśa Kāvya kalpa ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
16	Theory of Knowledge ...	Received from Sri Venkatesvara Oriental Institute, Tirupati.
17	Journal of the Śrī Venkaṭēśvara Oriental Institute, Vol. IV, No. II.	Received from Sri Venkatesvara Oriental Institute, Tirupati.
18	His Highness the Maharaja's Tour in Hassan, Kadir and Shimoga Districts.	Issued by the Publicity Officer to the Government of Mysore.
19	Journal of the K. R. Cama Oriental Institute ...	Received from the K. R. Cama Oriental Institute, Bombay.
20	A Hand Book of Archæology in Malayalam ...	Received from the Director of Archæology, Trivandrum.
21	A Guide to Padmanābhapuram ...	Received from the Director of Archæology, Trivandrum.
22	Belur Souvenir ...	Received from the Director of Archæology, Mysore.
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore.
24	Migration to the Seattle Labour Market Area, 1940-42, Vol. II, No. 3, pp. 129-188.	Received from the University of Washington Library, Seattle, Washington, U.S.A.
25	Archæology of the Upper Columbia Region, Vol. IX, No. I, pp. 1-178.	Received from the University of Washington Library, Seattle, Washington, U.S.A.

APPENDIX C—*concl'd.*

Sl. No.	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment. Vol. II	Purchased from Vidyanidhi Book Depot, Mysore.
27	Mysore Service Regulations with Amendment ...	Purchased from Vidyanidhi Book Depot, Mysore.
28	Elements of Buddhist Iconography ...	Purchased from Krishna & Co., Mysore
29	The Śilappadhikāram ...	Do
30	A History of the Early Dynasties of Andhradesa ...	Do
31	Early History of the Andhra Country ...	Do
32	Buddhist Remains in Andhra and Andhra History ...	Do
33	Magadha Architecture and Culture ...	Do
34	Alivardi and His Times ...	Do
35	India as described in early Texts of Buddhism and Jainism.	Do
36	Muslim Patronage to Sanskrit Learning ...	Do
37	Social and Religious Life in the Grihya-Sutras ...	Do
38	At Ajanta ...	Do
39	A Peep into the Early History of India ...	Do
40	Some Survivals of Harappa Culture ...	Do
41	F. W. Thomas Commemoration Volume of Eastern and Indian Studies ...	Do
42	Rājendranāma ...	Purchased from Mr. R. Subba Rao, Book-Seller, Madras.

## APPENDIX D.

## Expenditure during 1943-44.

				Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—								
	Director's Allowance (Rs. 50 per month)	...		600	0	0			
	Assistant to the Director (Rs. 150-10-250)	...		1,871	0	0			
	Establishment	...	...	6,840	4	0			
	Watchman for excavation area (allowance)	...		65	0	0			
II.	Travelling Allowance	...	...	1,232	15	0			
III.	Office Expenses—								
	Contingencies	...	...	800	0	0			
	Printing Charges	...	...	1,958	9	0			
	Museum	...	...	246	6	0			
	Clothing to Menials	...	...	131	10	0			
	Furniture	...	...	100	0	0			
	Photographs for sale	...	...	199	7	0			
IV.	Library	...	...	118	1	0			
							14,163	4	0
				14,163	4	0			
<i>Add</i> —Receipts remitted to treasury—									
	Sale proceeds of publications, and photographs						361	0	0
	Grand Total						14,524	4	0



# ERRATA.

Page	Line	Read	For
6	9	ornate	ornat
16	17	right	rights'
"	"	adhere	adhree
37	35	village	Vlilage
38	1	Station	Stationt
41	22	Varusha	Carusha
43	18	Honnaṇṇa	Homaṇṇa
"	25	4' × 2½'	4" × 2½"
46	8	mukhamanṭapa.	mukhamanṭapaf
"	21	ಕೊಡರಾಠದ	ಕೊಡರಾರದ
"	30	koḍalārāde	koḍalārāde
52	24	ಸುದೈಯಗೆ	ಸದೈಯಗೆ
53	5	from	fron
60	28	No. 13	No. 15
61	2	ವಿಶೇಷಸ್ಯ	ಶಿವಶೇಷಸ್ಯ
61	10	ಚರಣಾ	ಚರಣಾತಿ
66	44	Goṭṭegere	Goṭṭere
67	13	and	aud
69	34	Vishaya	Vishayar
"	35	Bādāmi.	Bādāmi
"	45	records	record
72	39-40	ಮಹೀಪಾಲೋ	ಮಹೀಪಾವೋ
79	29	ಕಾಂಧೋ	ಕಾಂಧ
81	11	त्रैलोक्य	त्रैलोज्य
"	13	तद्वशे	तद्वश
82	34	सौरभ्यसरषट्पदे	सौरभ्यसट्पदे
"	37	तंजावूत्सीमि	तंजावूत्सीमि
83	4	आचन्द्रामिमं	आचन्द्राक्रमिमं
84	10	trailōkya	trailōjya
"	10	Śambhave	Śam-bhave
"	18	samjajñe	samjañe
85	18	Hariḥ	ariḥ
88	32	Prathama	Prathma

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
90	43	Sindusûrôr	Smdbusûrôr
96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	śīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनतिम्
109	5	īkshaṇam	īkshṇam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvia-jsēvā
„	35	Udaya-śīlākhyam	Ndaya-śīlākhyam
126	2	Chinna-Chavaprabhuḥ	Chinna-Ehavaprabhuḥ
„	36	Bhāryā	Bnāryā
131	20	सामा	पामा
132	34	putra-pautra	phutra-pautra
136	13	ॐ	ॐ
151	35	upāsmahē	upasmahē
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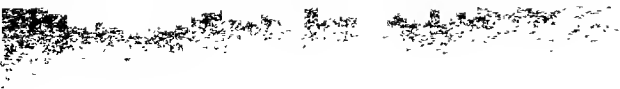


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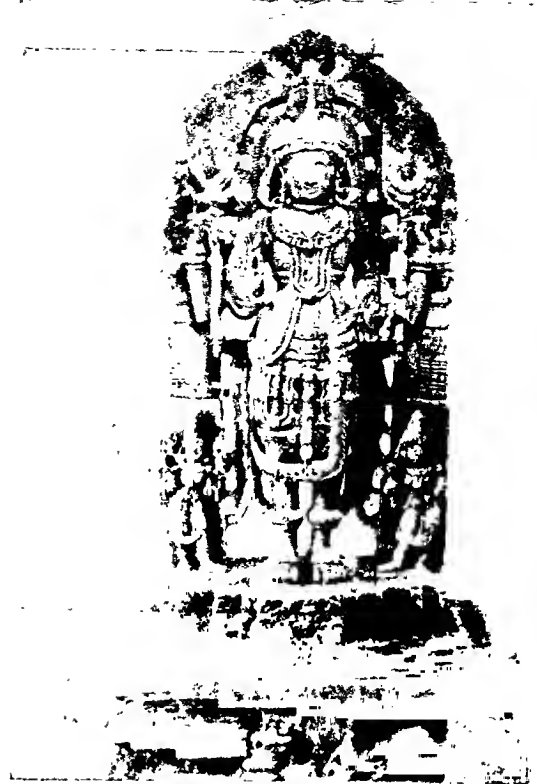
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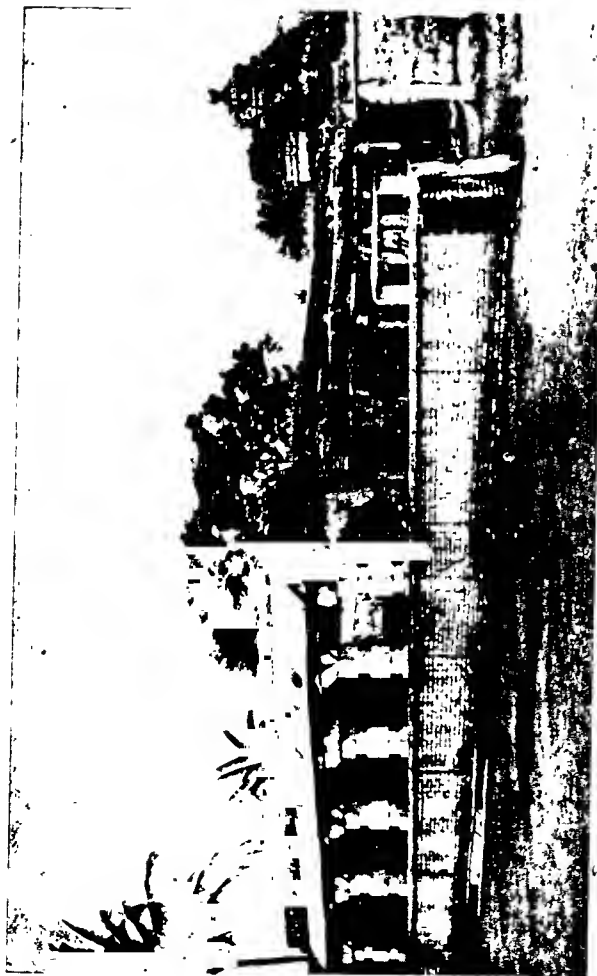
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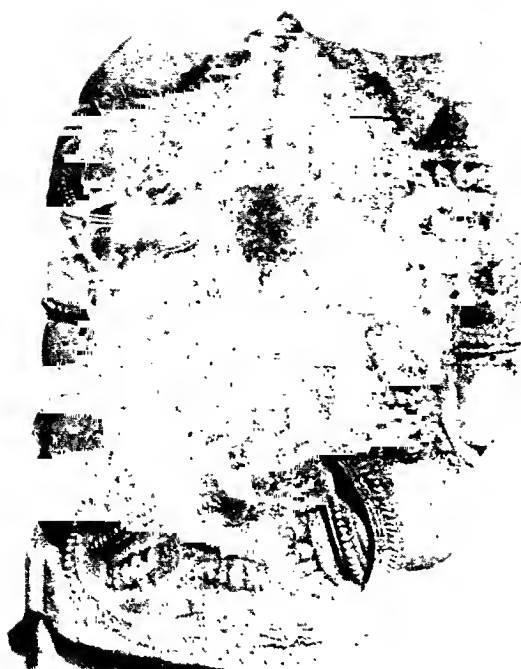


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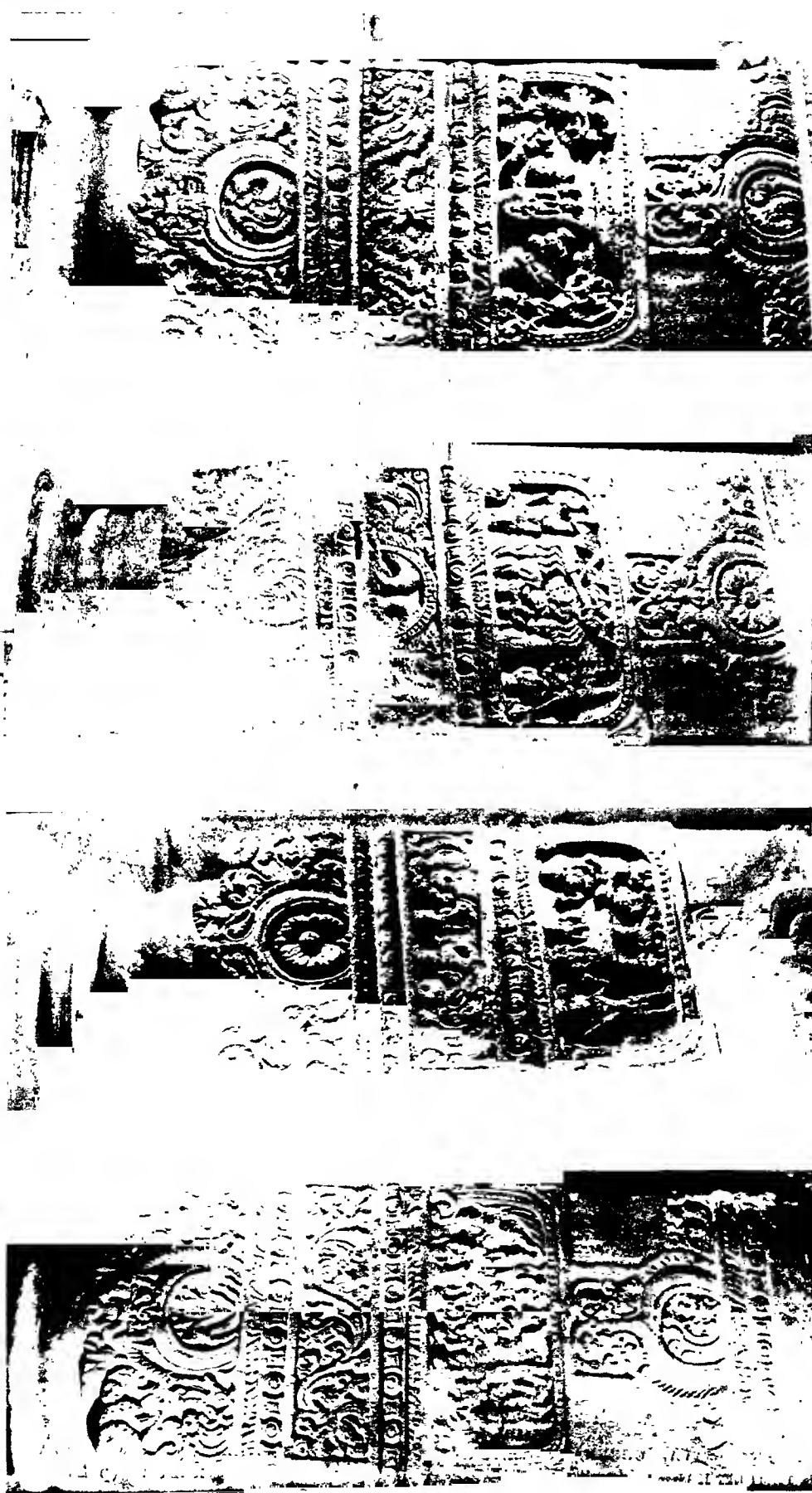
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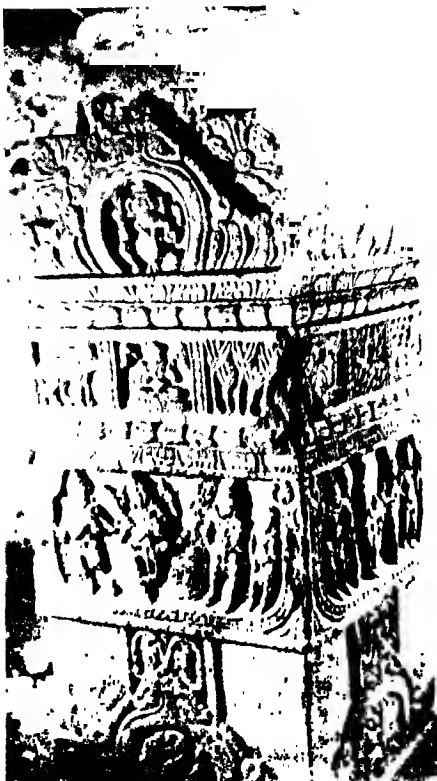
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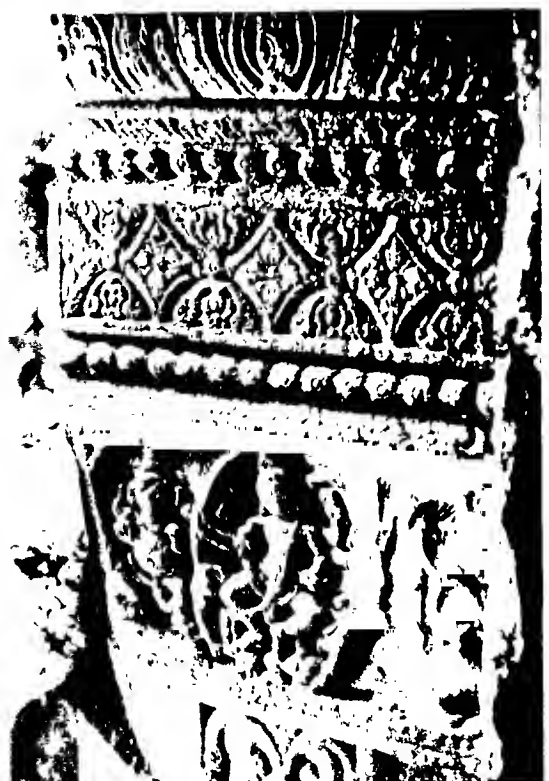
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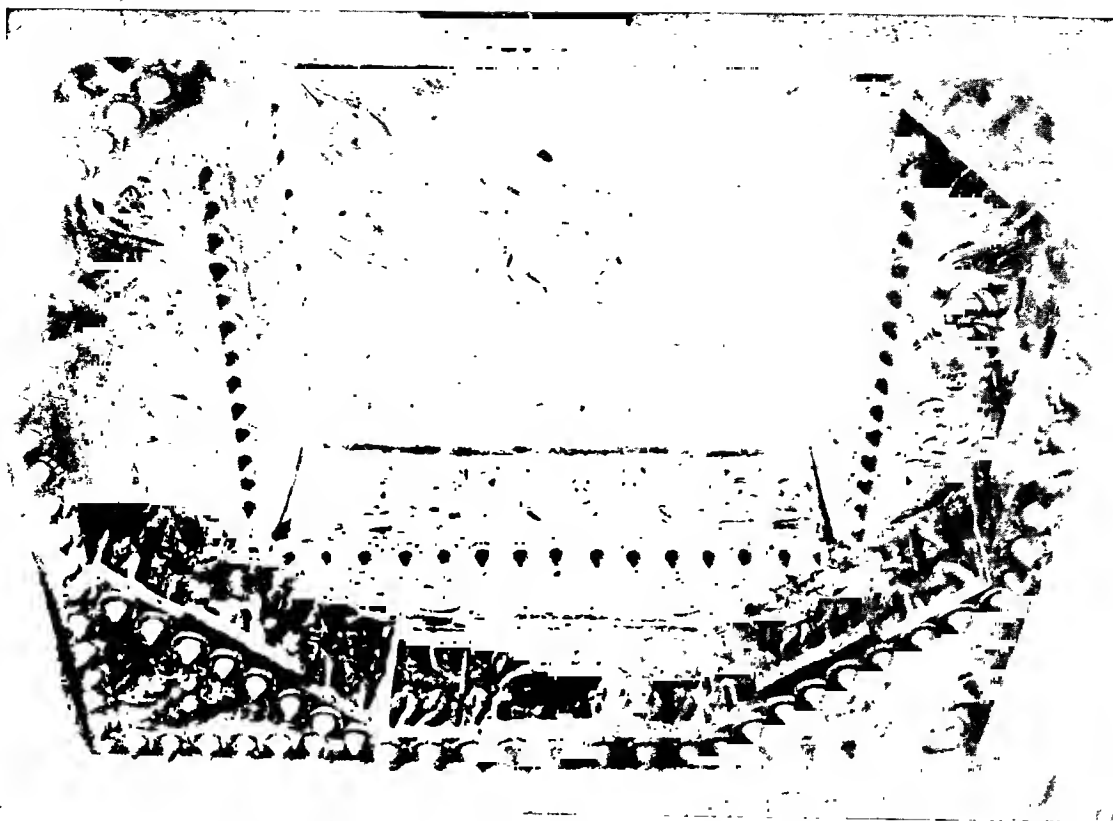


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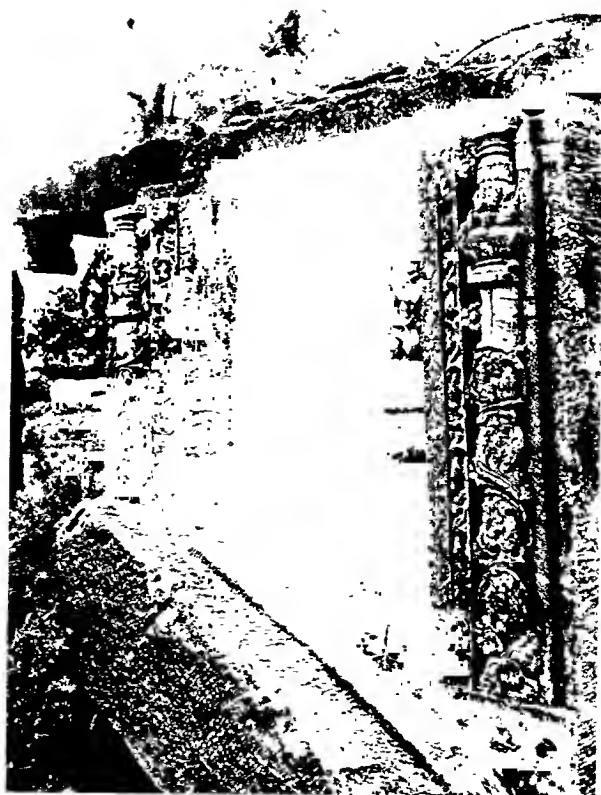
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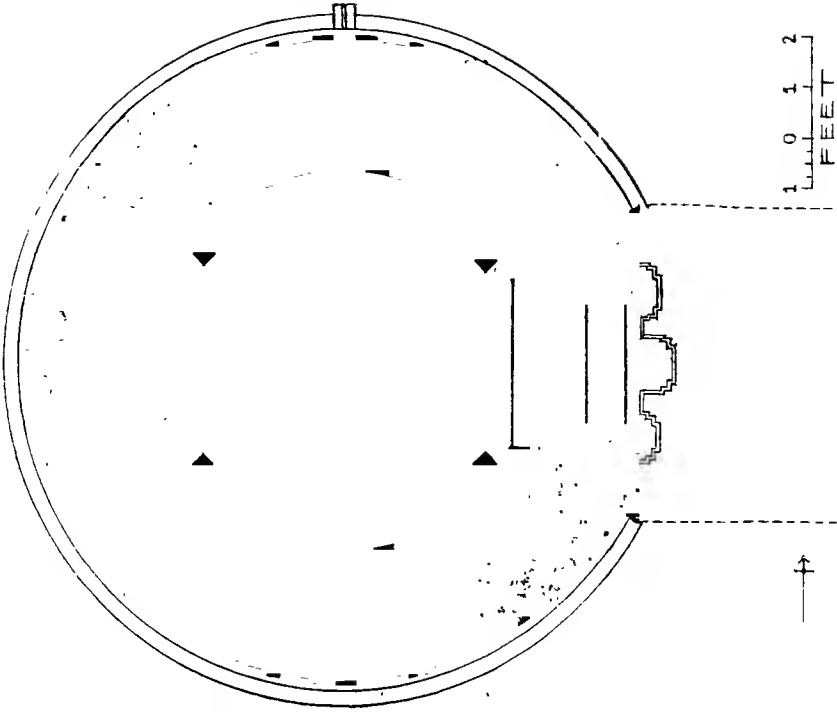
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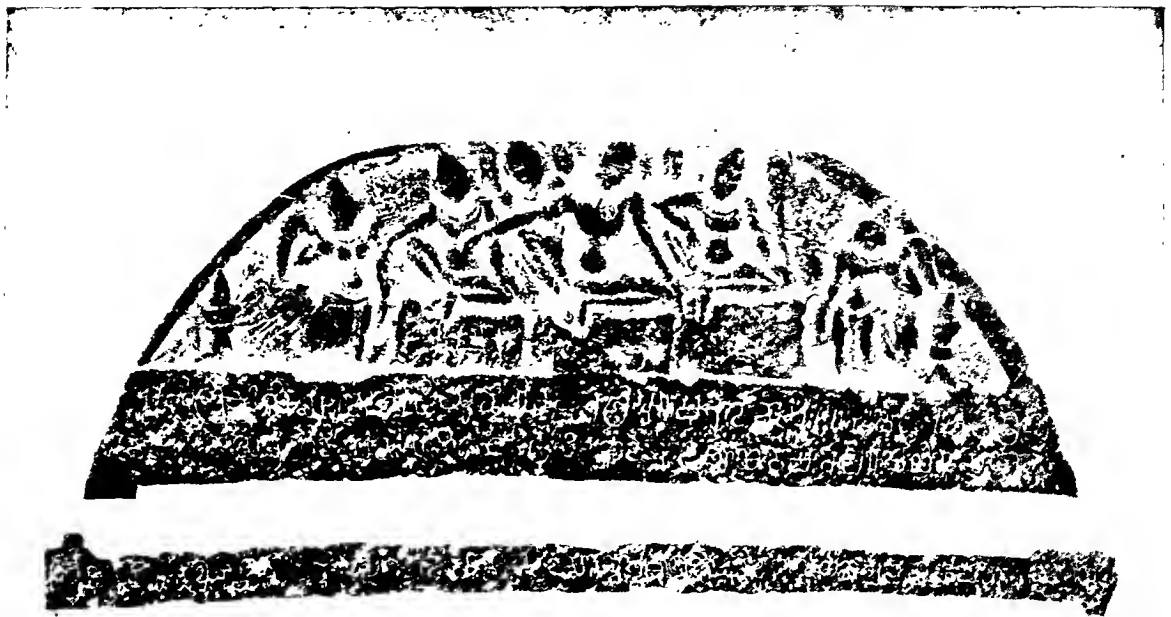
1. JANARDANA, JANARDANA TEMPLE, BELAGOLA (p. 33).



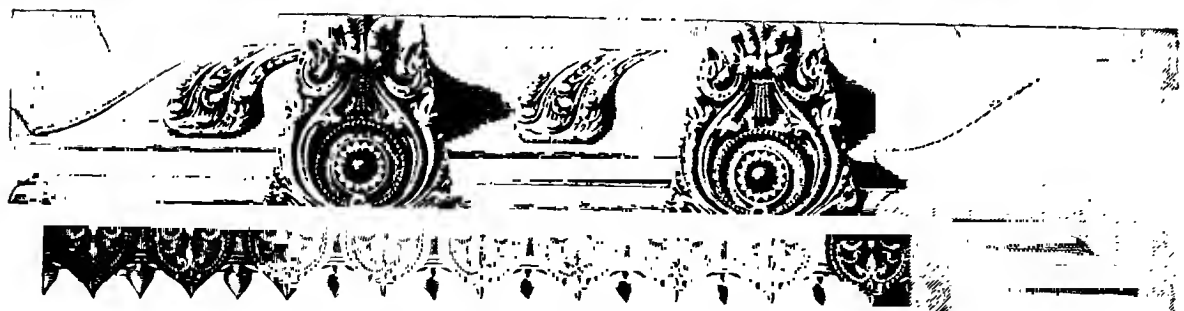
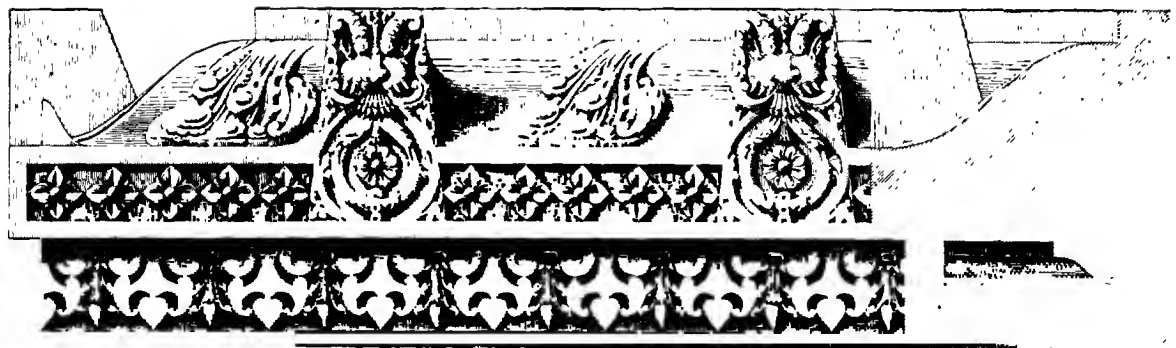
2. THE MAHADVARA, CHAMUNDESVARI TEMPLE, CHAMUNDI HILL, MYSORE.



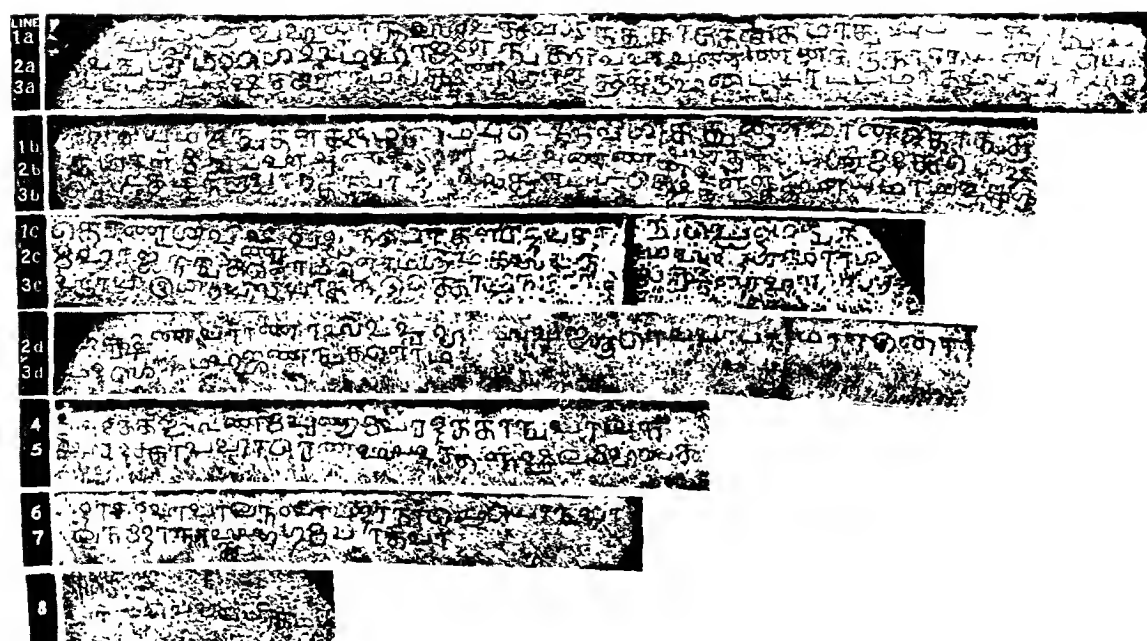
3 and 4. VIEWS OF BHAKTAVATSALA SHRINE, BELAGOLA (p. 33)



1 GANGA INSCRIPTION. YELLAMBALSI (p. 46).



2 SOME DETAILS OF EAVES, KESAVA TEMPLE, BELUR.



1. BASEMENT INSCRIPTION OF VISHNUVARDHANA-HOVSALA AT JANARDANA TEMPLE, BELAGOLA (p. 54).



2. AN OLD CANNON FOUND AT THE JAIL, MYSORE (p. 22).

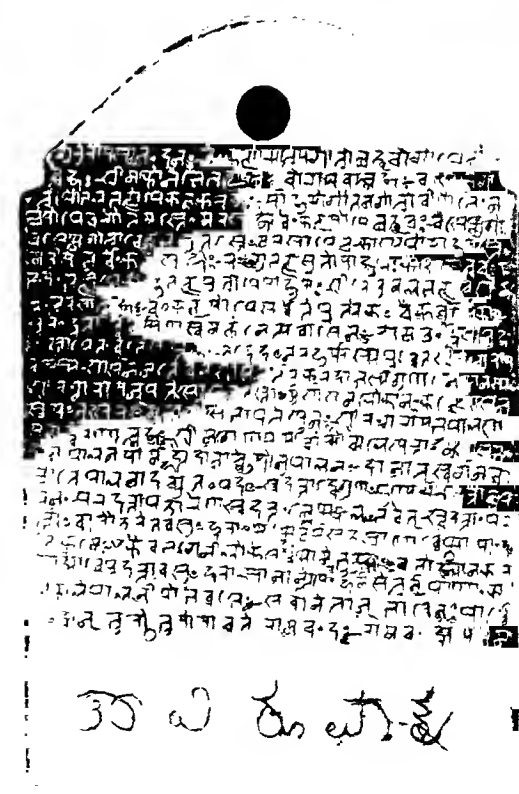
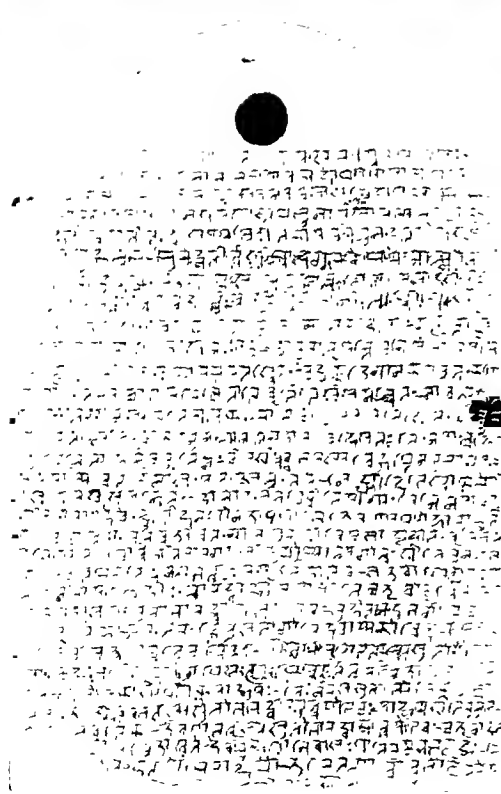
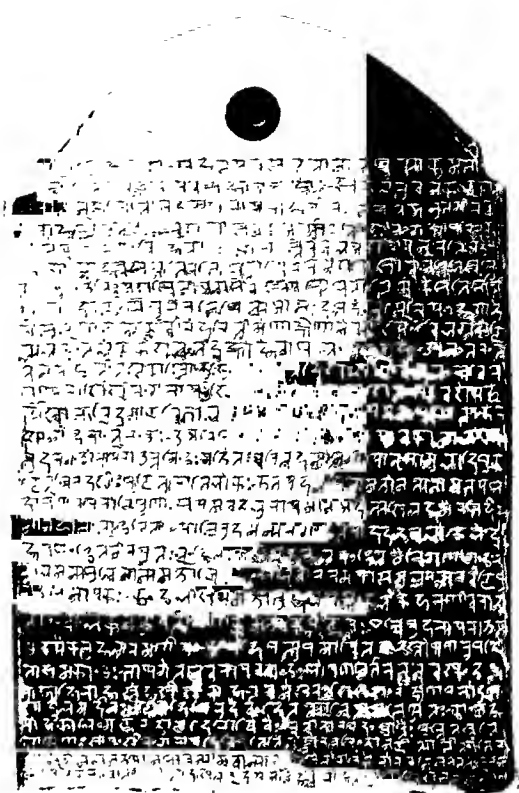
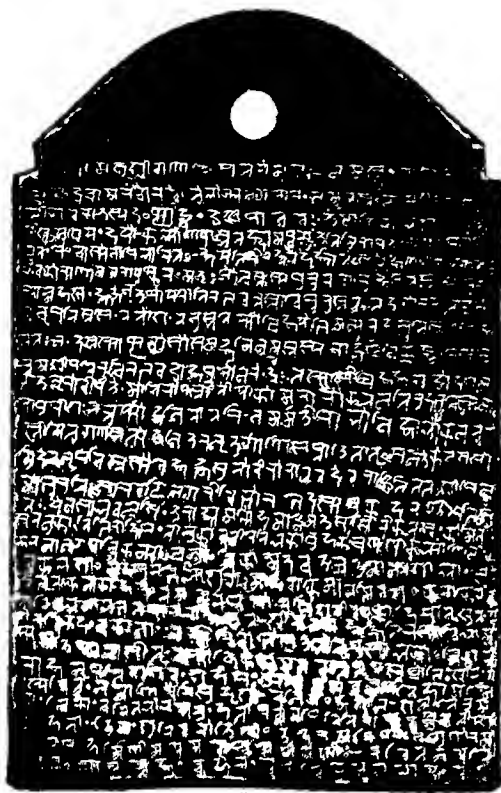
[illegible][illegible][illegible][illegible][illegible][illegible][illegible][illegible]

BARADUR INSCRIPTION OF SRIPURUSA (p. 60).

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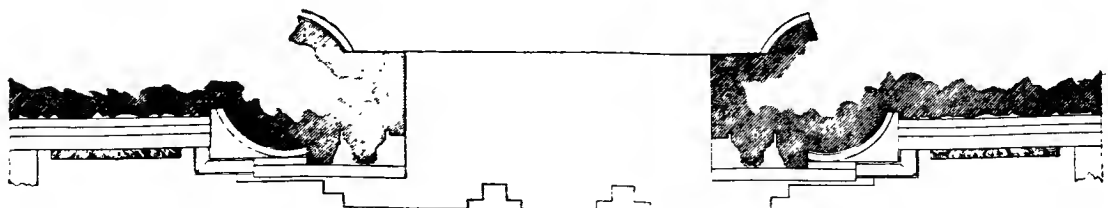
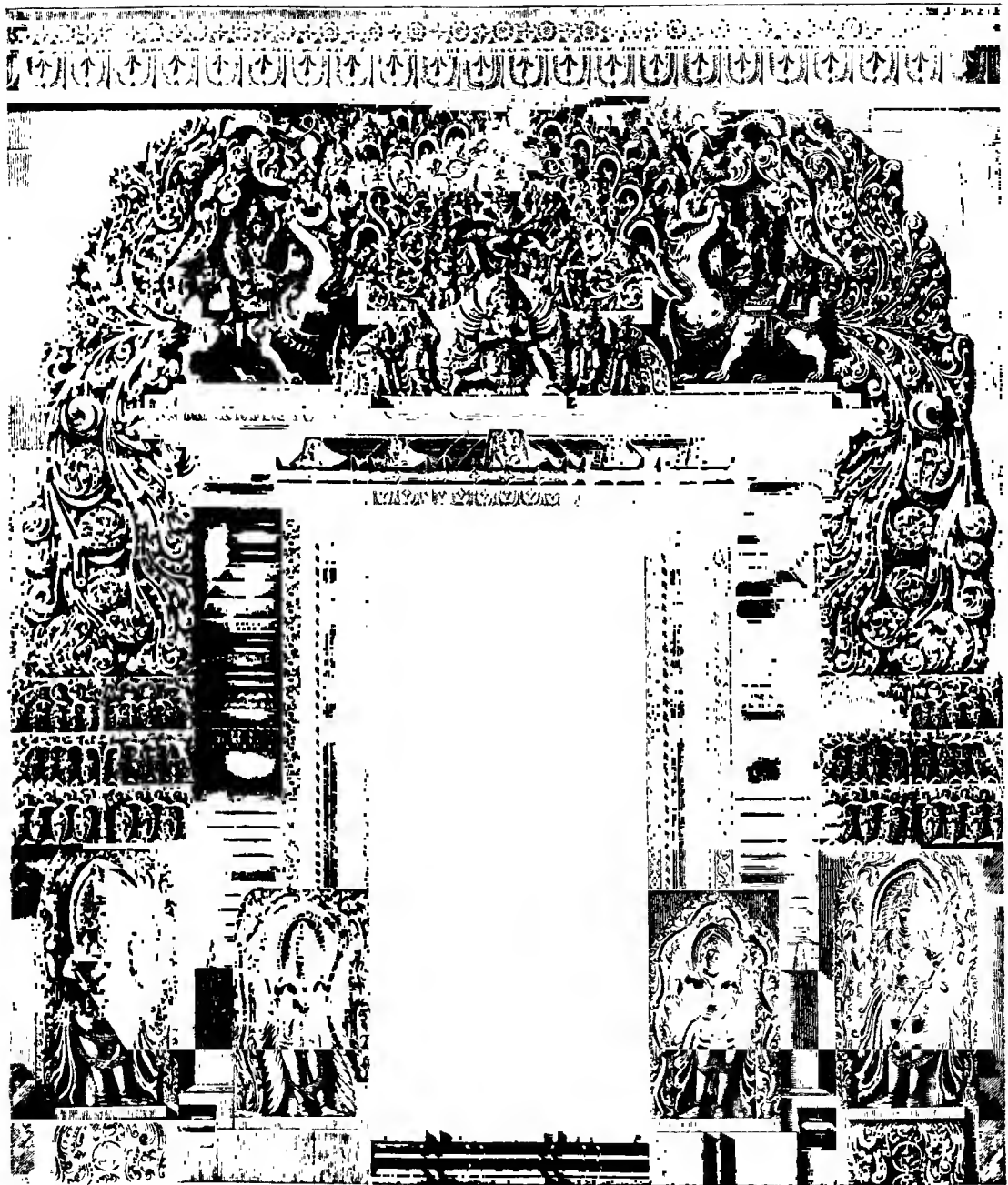
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COPPER PLATE GRANT OF THE VIJAYANAGAR KING SRIRANGARAYA (p. 78)

[illegible][illegible][illegible][illegible]



EAST DOORWAY, KESAVA TEMPLE, BELUR.



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